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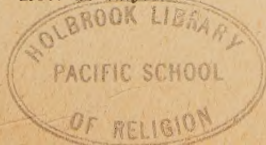
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Vol. XVI.

January, 1941

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Editorial Comments

1940-41 and the Missionary Exodus —

The preparation of this first issue of the JAPAN CHRISTIAN QUARTERLY for 1941 has been a soul-searching experience. The editor must not "steal the thunder" of his highly considerate contributors; and yet a few observations seem required with respect to the situation occasioning withdrawal of many missionaries and certain missions from Japan.

One point from which orientation may be begun on the "crisis in the Japan Christian movement" in the midst of which we find ourselves is that, whether for good or bad, the Christian Church in this country, its institutions and its members, including missions and missionaries, have to an appreciable degree become instruments of political and diplomatic policy. It may be admitted that Missions have always been the tools of government purposes both on the part of sending and receiving lands. Yet no one can deny that with the passage of the Religious Organizations law promulgated last spring a new relationship began to obtain between government and religious beliefs and practices in Japan. It is all very well to point with confidence and pride to constitutional provisions for religious freedom, but it is acknowledged even in the most constitutional and democratic lands today that freedom, like truth, is an early casualty of national crisis; and the same is true in Japan.

Hence it is no secret that a large part of the agitation within the past six months for divorce from foreign administration and financial aid in churches, schools and other types of Christian work is a direct outcome of the regimentation process which inevitably accompanies government "recognition." Moreover, knowing all that we do about the power and tradition of resistance to unwelcome pressure found in the tenets and orders of certain Protestant denominations, and the lack of temporal authority therein for the guarantee of conformity to fixed social standards, it is not surprising that a movement for church union with beliefs and forms of organization approved by government authorities should have come, and come quickly, from the mood for unification of all social and cultural agencies now prevailing in the Japanese empire.

From this it was but a step to attempted severance of the relationship which binds the missionary to the church group with which his mission has labored for forty, sixty, eighty years in the land. By virtue of his essential tie to his home constituency in another nation, to say nothing of native characteristics which he cannot cast off at will, the foreign missionary could not, even if he would, identify himself completely with the social and political ideology of the land in which he works. If, as is true of many, through loyalty to his religious and cultural Ideal, he deliberately declines to bow the knee to what he believes contrary to that Ideal, he is doubly conspicuous in a social order which thinks and acts according to prescribed patterns, and his tenure of acceptability as a missionary is the more precarious.

If then one adds to this the conviction that missionary work in general or one's own service in particular is completed, or that one's Japanese Christian colleagues no longer desire the assistance of the missionary, the stage is well set for withdrawal from the field. And if in addition the feeling be prevalent that continued missionary presence is an embarrassment, perhaps containing even an element of danger for the native church and its members, the way is prepared for exodus in large numbers and by missions as such.

This, in short, is the phenomenon of political and social pressure recently exerted upon the church, and thus upon missions and missionaries in the communities in which they work, such pressure as made it seem likely two months ago that no foreign worker or mission could remain long in the Japanese empire and work with the churches of their respective denominational affiliations. It did not long remain a one-sided issue. Suddenly, for equally obvious political reasons the governments of the United States and the British Commonwealth of Nations began to apply their own brands of diplomatic pressure to missions and missionaries as a means of evacuating persons of their respective nationalities from certain portions of the Orient. Then indeed did the lot of the missionary in poor health, having a family, facing the trials above-mentioned, not to speak too specifically of the increasing economic difficulties of Western-style living in many regions, become an unenviable one. It is one thing to be unavoidably a political instrument in the hands of the nation to which one has felt called to live and serve; it is another to be used by one's own government as a pawn on the board of international politics to counter the moves of the very land to which one has dedicated his life for Christian service.

Once again the scene shifts, and the pressure is lightened on this side of the Pacific: we are told there is no need for any foreigner to leave Japan, and things are made discernibly easier for individual missionaries and even for missions in their relations with the Japanese churches with which they

work. They are assured also that in the new United Church of Japan which is to be, missions and missionaries will have an acknowledged and proper place. This too may be but a shift of fortune in the game of international politics and as such we may deplore our lot in it. Yet if it be God's way of strengthening the determination of many to stay and face the future, and for the sake of encouraging a sadly confused body of Japanese Christians, and particularly if it serves to fortify our convictions that here is where God wants us to be right now, we can accept that lot not servily but with exuberance. Many of us feel that our continued presence in Japan is in accord with the desires of the great bulk of our Japanese Christian colleagues. We believe that God is brooding over the Church in these parts of the world, ready to protect and nurture it. The preaching of the Gospel no longer depends upon the presence of the foreign missionary; yet we are assured that He wants His workers from England, the United States, Canada, Australia and elsewhere to remain in Japan as long as possible. The end of Missions in this as in other countries is not yet. There are great days of spiritual and moral triumph ahead; trial, discouragement also, perhaps even suffering, but eventually victory and the crown of life. "And not for us only but for all them that have loved His appearing."

Yet for many the guidance of God has been to return home either permanently or temporarily, and the departure of these has been fateful, both in their own lives and in its effect upon the work of the church in Japan. How confused are the factors back of these departures is suggested in the foregoing paragraphs and in the pages to follow. Suffice it to say here that local political and economic factors as well as evacuation advice from their own governments account for the recent departure of all the missionaries in the two missions which have long worked in Formosa. Forces related to Shinto shrine worship and the reorganization of church life and doctrine in conformity to political principles came into the situation in Korea with resulting exodus of three-fourths of the Protestant missionary body and the closing of five or six missions. From Manchuria, and North and Central China many missionaries have gone, but China missions have weathered many another storm of complex and confusing forces and refuse to be stampeded by the present crisis. In Japan proper more than 30% of the Protestant missionary community will have been evacuated for one or another reason by the time this reaches our constituency.

We must also note in passing with what different degrees of intensity homegoing has struck various missions. In certain missions, such as those of the Church of England in Canada and the American Seventh Day Adventists, withdrawal is a policy and all have left or are going soon. In others, such as the (British) Church Missionary Society, the (American) Southern Presbyterians and Episcopalians, departures account for all but a few work-

ers, though mission withdrawal as such is not yet involved. Again, as among the Methodists and Congregationalists, many individual workers and families have departed, but many are also remaining, and a policy of co-operation is maintained between missions and Japanese churches. As regards Catholic missions and missionaries, we are assured by their leaders that none of their personnel in any of the fields concerned has departed due to the internal or external political issues of the day and that no evacuation is contemplated. Says an American bishop in a recent interview in *Japan News-Week*, "We take no orders from the United States government Our lifework is for the people here and our activities are entirely apart from political situations or considerations." This is the spirit from which martyrdom and the seed of the church spring eternal, and one cannot help wondering whether the Mother Church may not have her feet on more solid ground than her daughters with divided allegiance.

In any event, we are assured that God "hath not left Himself without witness" in any land or people in the world today. We join with our sister journal, the Korea Mission Field, in exclaiming, "Thank God, missionaries are no longer the sole representatives of Christ," and with the Chinese Recorder in the confidence that "When God closes one door He usually opens others." We are convinced that, if at all possible, many of those now leaving Japan will return to resume their service among a needy and deserving people. Those who find it impossible to do so will find other vineyards in which to labor. We take this opportunity to bid them all God-speed and to assure them of our love and prayers, as we in turn ask for a share in theirs. "Mata au hi made"

Gandhi and the Kingdom of God in Japan—

In "Along the Indian Road," Dr. Stanley Jones' recent book, he makes it clear how wrong it is to call Mahatma Gandhi a Christian. This is not because the great Indian leader declines to become a Methodist or a Catholic, nor even because he refuses to accept baptism or any other Christian rite. Dr. Jones points out that Gandhi by his own admission cannot be considered a Christian because he does not accept the basic concept of a Divine order which the Hebrew religion has always called Jehovah and which Jesus taught his followers to call "Our Father which art in Heaven."

Christians, like their Master, put their trust ultimately, not in any political, economic, social or even moral system, but in the existence of God as benevolent spiritual groundwork of the universe and in His will as the norm by which "god-ly" character may be achieved. Now instead of patterning his life after any such explicit concept of divine reality Gandhiji, after a

long period of vacillation as to whether he should follow his mind, his heart, or the social pattern from which he is sprung, has frankly said he must put his faith in Hinduism: a reformed Hinduism as he would like to see it, to be sure, but none-the-less the age-old Hinduism which rests firmly upon the philosophy of class segregation or *caste*. As it has become clear to all that in Gandhi's system of reform, outcastes may through Christianity and other means of enlightenment escape untouchability but never fully break the bonds of caste, a widespread exodus from Hinduism as a religion has occurred throughout India, and Christianity has been embraced by many of these apostates in what has been known as the mass evangelism movement of recent years.

Our reason for referring here to this tragedy in the life and influence of Gandhi, other than as an event of great significance for India, is that there is in it a lesson and a warning for Japan and for our Christian church as well. Dr. Jones clearly portrays that it was the ancient social and religious system which, in spite of Gandhi's earlier spiritual and moral vigor, pulled him back into the stagnancy of Brahmanism. Christians in Japan, and indeed the whole movement of spiritual and moral reform so vigorous and vital during the first decades of this century, are being subtly wooed back into ancient ways of thinking and acting by the peculiarly patriotic and religious sentiment of the present decade.

Just as there are in Gandhi's leadership noble elements, such as the principles of self-sacrifice and of non-violence, which are the cornerstones of his philosophy, so likewise in the religious nationalism of today there are principles and practices of great merit. Yet, as Dr. Jones so aptly points out in "Along the Indian Road," there can be no salvation for either individual or social in any man-made system. Such systems by their very human nature limit and confine the spirit of man, or at least of some portion of humanity, and this inevitably brings conflict and suffering. It is the essence of Christianity that we who profess to follow Jesus affirm the existence of and put our faith in nothing less than the universal God and Father of all mankind. And it is for this reason that true Christians can be satisfied with nothing less than complete surrender of all that is in man and his society to Jesus Christ as symbol and incarnation of the Divine Purpose. Anything less embracing will leave Christianity as emasculated and powerless as is Hinduism in India today. Let Christianity and those who support its high moral teachings in this land compromise that message of common brotherhood under God the Father of all, and most of the social evils with which India is increasingly troubled would soon break out even in Japan. In fact, the existence of many of these ills here already suggests to Christians the penalty mankind inevitably pays for ignoring the Kingdom of God.

"Towering o'er the Wrecks of Time"

By MARLIN D. FARNUM

(The substance of a sermon delivered in Tokyo Union Church, Sunday,
November 10th. Scripture lesson, I Cor. 1:18 - 31.)

The essayist H. M. Tomlinson has characterized the period since November 1918 in this way: "Looking back to the November in which the last war ended, we see it never ended. Since then we have been living hopefully in a confusion of lies and moonshine. No conjecture we made about the world's affairs in all those years . . . was anything but a deluding cheat. Evil . . . was in the ascendant . . . Alienating egotism and cruelty were dominant. . . . Our planet on its journey to the unknown might have been passing through the infectious dust of a dead star." After drawing this gloomy picture, Tomlinson asks, "What then, may we depend on today?" Let this be the subject for our meditation on this Armistice Day worship service. What may we depend on today?

In his "History of the Hebrew People," Charles Foster Kent refers to the time of Josiah's reformation as "Judah's Indian summer"—a term used because the innovations which Josiah introduced were so short lived. Although the reforms were carried out by the most rigorous measures, within a few years of Josiah's death, most of the heathen practices were resumed. To answer the question why Josiah's noble purpose came to such an end, Kent advances the reason that it was because "in attempting to root out the old cult at one stroke and by force the reformers had attempted a task which has repeatedly been proved impossible." It is significant to note that Kent made this comment in 1897, a comment which many so-called foolish people of more recent days have been making; namely You can't depend upon force for a permanent up-rooting of evil.

During the days of Jehoiakim's reign we discover that Jeremiah's was a lone voice endeavoring to point out to people the real way of recovery and of dependence. While ordinary people were turning back to the old idols, others were trusting to the services of the Temple to save them. Against these tendencies rose the voice of Jeremiah, "On just one condition can this nation be saved—that it amend its ways." Jeremiah also remonstrated with his people because in their pride they declared, "We are wise and the word of the Lord is with us." To them the prophet cried, "Let not the mighty man glory in his might . . . but let him that glorieth glory in this—that he under-

standeth and knoweth me, that I am the Lord which exercise lovingkindness, judgement and righteousness in the earth." All this was foolishness to his contemporaries. His own relatives attempted to put him to death. Capital charges were lodged against him by the priests.

Jeremiah continued to preach this foolishness until the time when the spirit of revolt was sweeping Judah into fatal opposition to Babylon. He declared again, "Cursed is he that trusteth in man and maketh flesh his arm. God alone is the true source of confidence. Amend your ways if you desire deliverance." But the people were bent upon following their own devices which led to the captivity and the time when "Jerusalem became heaps."

Though the warnings and appeals of the Weeping Prophet were sheer folly to those who heard them, from our standpoint we can see plainly that Judah was doomed by the working out of inexorable moral laws, and we conclude that Jeremiah's warning to his people against dependence on might was divine wisdom.

A few hundred years after Jeremiah, another voice was heard pleading with people to adopt different tactics from those upon which they seemed bent. "Do not hate the Roman. Love your enemies. Go the second mile. Turn the other cheek. Give up selfish imperialistic ambitions. Renounce the foolish intention to overcome evil with evil." And Jesus himself rejected the method of domination and violence as a means for overcoming evil. Rejecting the sword, he chose the Cross.

Jesus' contemporaries did not understand him; his relatives thought him mad. His choice of the Cross was a stumbling block to many. But from our standpoint in history we render the judgment that Jesus was vindicated and the symbol of his cross we have placed at the center of our faith. We glory in the Cross of Christ when it stands back there some 2000 years ago, but when confronted by the terrible problems of the present, we give way to our fears and pessimism. Glorifying in our might and wisdom, we neglect the significance of the Cross for our times.

Georgia Harkness has recently expressed most cogently this present day need and challenge of the Cross: "Repeatedly we have sung, 'In the Cross of Christ I glory, Towering o'er the wrecks of time.' The wrecks of time are here. Now is the time to decide whether we believe what we have sung."

How shall we glory in the Cross today? Personally I interpret the message of Jesus which culminated in the Cross to be one which rules out violence and makes impossible the use of hatred in any form even when it seems to promise quicker dividends than the processes of disciplined love. But without entering into the controversy over non-violence and pacifism, we must look to the Cross as the source of courage and strength for the present.

The evil which is most insidiously attacking us Christians today is that

of fear, of doubt, of losing faith in the goodness of God. Might is in the ascendancy—all that we have counted most enduring seems to be crumbling. At such a time, even the Christian finds it easy to join in the taunt of the unbeliever, "Where is God? What is God doing in all this?"

How shall we make answer except with those fundamental aspects of faith that come from the Gospel: that there runs through history a living pattern of enduring spiritual values because God lives in history, and that men may have confidence in God's ultimate triumph whatever the temporal outcome. It is the Cross of Christ which gives us faith in the supremacy of spiritual values and the ultimate triumph of God. Moreover, the Cross is the symbol of the fact that the Infinite shares the anguish of the finite. It is this significance of the Cross that provides the answer to the question, "What is God doing in all this?" We reply, "He is suffering for and with us." No words express it better than Studdert Kennedy's poem:

How can it be that God can reign in glory
Calmly content with what His love has done,
Reading unmoved the piteous, shameful story
All the vile deeds men do beneath the sun?
Are there no tears in the heart of the Eternal?
Is there no pain to pierce the soul of God?
Then must He be a fiend of Hell infernal
Beating the earth to pieces with His rod.
Father, if He, the Christ, were Thy revealer,
Truly, the first-begotten of the Lord
Then must *Thou* be a sufferer and healer,
Pierced to the heart by the sorrow of the sword.
Then must it mean, not only that Thy sorrow
Smote Thee that once upon the lonely tree,
But that today, tonight, and on the morrow
Still it will come, O Gallant God, to Thee.

And here is the answer to our search for something of eternal significance upon which we can depend today. Many of us in times of personal sorrow and when tragedy has stalked across our paths have found inner strength and comfort in the faith that our Father God suffers with His children in their troubles. The song of the Psalmist, "Blessed be the Lord who bears our burdens daily," expresses the confidence of the sorrow-burdened. Can we doubt that the Living God is any less concerned about the present evil and tragedy even though it is of cosmic dimensions?

This significance of the Cross must kindle in our hearts the answering resolution to share completely in that Divine anguish. In our struggles with evil, we who profess to glory in the Cross will loyally strive not to adopt any means that are incompatible with the spirit of the Cross. Let not the mighty man glory in his might—Let our glory be in the Cross of Christ, towering o'er the wrecks of time.

Christianity and the New National Structure

By SOICHI SAITO

Dr. Inazo Nitobe once suggested to me as a subject for an interesting study a comparison between those two great changes in our history, the Taika reform (646 A.D.) and the Meiji Restoration (1868). The former was characterized by the introduction of Chinese culture into Japan. Anything Chinese was accepted in a wholesale way. In a somewhat like manner the Meiji Restoration was characterized by an introduction of things western.

From Meiji era to Shintaisei

It has occurred to me that the field of comparison between the Meiji Restoration and the present so-called Shintaisei ("New Structure") offers a rewarding field for another similar study. The Meiji period is near enough our own to afford ample material for this purpose. In 1868 the Japanese knew but little about the life and culture of Western peoples. During the intervening three quarters of a century, our people have been busily engaged in the process of assimilation of Western culture and civilization. Japan today is asserting herself after having accepted and woven quite thoroughly into the fabric of her own culture the ideas of democracy and capitalism as well as other aspects of Western material and ideological concepts. There are some who superficially interpret the present movement as one of extreme nationalism or a time comparable even to the "down with foreigners" movement of the period preceding the Meiji Era. This change, however, is more adequately described as one which seeks to build upon the foundation of that which has been acquired, a structure which will place more adequate emphasis on some of the earlier and inherent values of Japanese life and culture.

Trend toward social unity

The whole international situation and the attendant pressures on Japan cannot be overlooked as one of the major forces operative in this country today, but equally important, if not more so, is the great upheaval of internal reconstruction which has been taking place. This is not of recent origin, for its beginnings go back to the increasing criticisms during the past few years of party politics, of our social and educational system as well as of the economic and financial organization of the country. There has been a definite trend toward trying to re-evaluate the total results of these seventy

years of western influence. The most potent stimulus in the thinking of the Japanese people leading up to the present movement, however, dates back to the time of the Manchurian affair of 1931 and the subsequent formation of Manchoukuo. This constituted the first real manifestation of the gradually developing feelings of our people. The later development of the conflict in China has undoubtedly helped in greatly accelerating this tendency.

During the summer of 1940, the beginnings of the so-called new political structure began to emerge. Very soon, however, the leaders of the movement came to realize that merely changing politics would not be sufficient. The word "political" was therefore dropped and this new structure (Shin-taisei) has come to permeate all phases of life and all organizations throughout the country. A very serious attempt is being made to renovate various aspects of life and to remove from it everything which may be harmful or prejudicial to the highest and best development of a real Japanese culture. The space limit of this article makes it impossible to give further details regarding the New Structure movement or the characteristics of it which have thus far been worked out. The reader is referred to two recent articles which give somewhat in detail certain aspects of this development with special reference to the Christian movement.^{1, 2.}

Christian beginnings and development

Now, let us turn our attention to the situation with which Christianity in Japan is confronted. Christianity in this country is a very recent development. It was not until the 6th year of Meiji (1873) that the ban against Christianity was lifted, and it was not until the 22nd year of Meiji (1889) that Emperor Meiji graciously granted to our people a constitution whereby we were given freedom of religious worship. Article XXVIII of the Constitution reads as follows: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." After attempting for a number of years to pass a Religions Bill through the Diet, there was finally promulgated in 1939 the so-called Religious Bodies Law, which took effect on April 1, 1940. Christianity was by this law written into the Statute Books as one of the three recognized religions of our country.

The first Christian Church organized in Japan was in Yokohama during the fifth year of Meiji (1872). In the articles of organization of that first church, one can find no reference to denominational adherence. At the beginning it was felt that there should be one Christian church in Japan.

1. Recent Development of the Christian Movement in Japan, Nov. issue of Contemporary Japan, by Seichi Saito.
2. Crisis in the Japan Christian Movement, Oct. issue of Japan Christian Quarterly, by Charles W. Iglehart.

Later, after denominational differences had crept in, a number of attempts were made to unite the small early churches. One example of this was the attempt of the Presbyterian and Congregational Churches to get together. Dr. Kajinosuke Ibuka, Rev. Masahisa Uemura and Dr. William Imbrie were delegated to go to Kobe to confer with leaders of the Congregational (Kumiai) Church regarding union in 1889. That was before the railway had been completed between Tokyo and Kobe, which made it necessary for them to go by boat. Communication difficulties caused a delay in their arrival in Kobe, and when they got there prepared to unite with the Congregational Church they found that the group there, thinking the Presbyterian leaders were not coming, had disbanded the day before. In this way an early attempt at church union was accidentally thwarted. Again about twenty-five years ago, the late Honorable Hampei Nagao took the leadership in a lay movement, looking toward a united Christian church at Moji in the southern part of Japan. Under his leadership, a strong union movement was set in motion. More recently official action was taken by the National Christian Council and a committee on church union has spent several years in effective foundation work.

United Protestant Church envisioned

Since the Religious Bodies Law was promulgated on April 1, 1940, it was made known by the Government authorities that those churches which are to be recognized under the new law should have not less than fifty churches and at least five thousand members. This has disturbed the minds of the leaders of both larger and smaller denominations, and during the past spring and summer several of the smaller denominations took steps looking toward union with other groups. All this had a depressing effect on Church leaders, but largely because of the actions and decisions taken during August and September great courage has been aroused and the determination to move on toward one united Church has gained great impetus. It is yet too early to say just what may take place by March 31, 1941, the date by which religious bodies must be approved for official registration in accordance with the provisions of the Religious Bodies Law. It is anticipated, however, that after the organic church union has been effected it will be possible to make the necessary application and receive official sanction for the one united Protestant Christian Church in Japan.

To embrace all auxiliary movements

There has been considerable uncertainty with regard to the implications of all this for the Christian Youth movements. Recent contacts with large

numbers of Christian students in various parts of the Empire have revealed a deep interest in the question of their relations, both personally and as an organization, to the New Structure. An attempt is now being made in certain quarters to form an all-inclusive Seinendan (Young People's organization), which would embody the Young Men's and Young Women's Associations, the Boy Scouts, the Marine Scouts and other similar groups. There is a general feeling of uncertainty as to just what form this so-called Seinendan will take, and it is still a matter of conjecture as to what will be the relationships of the Y.M.C.A. and the Y.W.C.A. to such a possible organization,

Considerable concern has been felt abroad because of hints that the churches had taken action as if they were under official pressure, and because of the possible loss to the church of some of the great historical values of the Christian faith. Long and heated discussions at many committee meetings show that every possible effort is being made to conserve all that is best and of real value in the Christian tradition. The Preparatory Commission is constructively and sincerely working out the details of the new United Church structure, and it is sincerely hoped that satisfactory results will attend their efforts. Pending more information regarding the final form of the main body of the church, however, it is impossible to predict just what relationships the non-denominational affiliated work agencies of the church, such as the Y.M.C.A., will have in the new scheme. Present indications point toward including the work of the Sunday School and the Young People's Societies of the churches under an Educational Department of the new Church. There is also a possibility that an entirely separate bureau, through which the Young Men's and Young Women's Christian Associations would function, will be established. It is expected, however, that these Associations will keep their own entity as indigenous bodies, and so be able to carry on the extensive service along their specialized four-fold programs of spiritual, mental, physical and social activities.

Student Christian Associations facing regimentation

The Student Christian Associations have been in the process of working out an adjustment to the new conditions. According to the recent instructions of the Government Department of Education, all student activities in the Koto and Senmon Schools (preparatory schools and colleges) must be unified under the leadership of the principal of the school. This applies to the Student Christian groups as well as to other extra-curriculum activities. The form in which this is being put into effect differs a good deal depending upon the school. In some schools the Student Y.M.C.A.'s are apparently continuing in about the same form as before. In others, the work is being reorganized and will take the form of Christian Study groups under the

school's cultural department. In still others, especially where the former Student YMCA work was inactive or where there was no Christian influence among the faculty, it may be difficult for the time being to carry on any Christian activities. From certain standpoints this situation may appear to be discouraging, and yet there are many indications which point toward greater possibilities than in the past. The Christian group is now a recognized part of the school life. Its official leader may not necessarily be an active Christian, but the official recognition, including a budget, will give stability and continuity to the work.

In November, 1940, the first Student Y.M.C.A. District meeting since last summer was held at Okayama in the central part of Japan. In spite of considerable pessimism with regard to the outcome of the meeting, the leaders and students were greatly encouraged in the unusually large attendance. More than one hundred and twenty students represented almost every school and college in the district, and they all reported an eager desire on the part of the students to know more about Christianity. At the Sixth Higher School of Okayama, where formerly there had been but twenty-five members in the Student Y.M.C.A., it was reported that fifty-seven students had voluntarily enrolled in the new Christian study group. Results such as these have been very encouraging to the students as well as to the leaders.

Challenge to fundamental Christianity

The crisis facing Christianity in Japan centers not only in problems of organization. It confronts a very strong challenge with respect to fundamental Christian teaching and practice. Serious questions are being asked, including for instance, such problems as the possible conflict between Christianity and Japanese national polity, and the contribution which Christianity can make to the new state structure. These are only indicative of some of the real problems which Christianity in Japan is facing, and to which there are no easy answers. The question which many of the Christian leaders are concerned over is whether or not Japanese Christianity can work out a theological concept that will more fully fit into the Japanese genius, character and culture. In other words a real indigenization of Christianity is the basic problem which is today causing very serious study and thought on the part of the outstanding leaders of the Christian movement throughout the land.

At the first meeting of the Central Cooperative Council of the Taisei Yokusankwai (Imperial Rule Assistance Association), which was held on December 16, 1940 at the Tokyo Kaikan, it was definitely stated that there was no intention of disregarding the historical backgrounds and traditions of the recognized religions in Japan. At the same time, it was specifically

urged that all the religious groups should be on the alert to work out in their own particular way the contributions which would help the most in the development of the state.

The leaders of the Christian church in Japan are fully conscious of the gravity of the present trends, but are facing the crisis intelligently and with courage as they seek to make the necessary adjustments which the requirements of the New Structure may call for. Evidences are not lacking that the devotion and willingness to sacrifice and suffer if need be, which has characterized the attitude of the Christian church down through the ages, will hold true of Japanese Christian leaders during a period which may well be regarded from the perspective of history as their supreme time of testing.

THE AGONY OF GOD

I listen to the agony of God—

I who am fed,

Who never yet went hungry for a day.

I see the dead—

The children starved for lack of bread—

I see and try to pray.

I listen to the agony of God—

I who am warm,

Who never yet lacked a sheltering home.

In dull alarm

The dispossessed of hut and farm

Aimless and "transient" roam.

I listen to the agony of God—

I who am strong,

With health, and love, and laughter in my soul.

I see a throng

Of stunted children reared in wrong

And wish to make them whole.

I listen to the agony of God—

But know full well

That not until I share their bitter cry—

Earth's pain and hell—

Can God within my spirit dwell

To bring His kingdom nigh.

—Georgia E. Harkness in "The Church Woman."

+ Establishing the United Church

By TSUNETARO MIYAKODA

I

On September second 1940 there was convened at the Tokyo City Y. M. C. A. a meeting of 120 representatives of the various denominations, national Christian organizations and Christian schools in the Tokyo-Yokohama area. At that meeting the following mutual agreement was reached:

"Resolved that at the All-Christians' Celebration of the 2600th Anniversary of the Founding of the Empire to be held October 17th we proclaim our purpose to establish a United Church and that we then move immediately toward the realization of this goal by setting up a 'Preparatory Commission on Church', this commission to be given full power to take the necessary measures.

"In anticipation of such a proclamation each denomination is to take action through its regularly established channels, taking such steps as are necessary for it to cooperate with this Preparatory Commission."

The communions which, in accordance with this agreement, took action through their stated Conference, Assembly or Convention and reported the appointment of official representatives to serve on the Preparatory Commission on Church Union numbered about thirty five and included such major denominations as the Presbyterian, the Methodist and the Congregational Churches. With the exception of the Seikokwai (Episcopal-Anglican) communion practically all of the Protestant denominations took action in conformity with the above agreement. The Seikokwai reported that it could not appoint representatives but wished to send observers to sit with the commission.

II

The number of representatives appointed by the different communions to serve on the Commission on Church Union correspond with their membership in the National Christian Council and is as follows: Presbyterians 14, Methodists 11, Congregationals 9, Baptists 3, Holiness (one wing) 4, Holiness (one wing) 3, Lutherans 2, United Brethren 2, Methodist Protestants 2, Evangelical 2, Christian 1, Friend 1, Japan Evangelistic Church 4, Japan Holy (sanctified) Church 3, Japan Federated Church 1, Tokyo Christ Church 1, Japan Bible Church 1 (observer), Wesleyan Methodist 1 (observer), Pentecostal 1 (observer), The East Asia Mission 1 (observer), The Federated Independent Church 2, Seiketsu Church 1, Episcopal 3 (observers)—total 75.

Among these bodies the Japan Evangelistic Christian Church is a union—consummated just before the Commission on Church Union was set up—of the Japan Evangelistic Band, the United Christian Church, the Japan Jesus Christ Church, the Christ Evangelistic Church, and the Revival Christian Church. It has a total membership of 17,000. Moreover the Japan Holy (sanctified) Christian Church is a union of the Free Methodist, the Nazarene, the Christian Alliance and the World Missionary Band. This group has a membership of 8000. The Federated Independent Church was, as its name indicates, a federation of some 60 independent churches. Being a federation of churches rather than a denomination, its representatives at first acted in the capacity of observers. It has however revamped its organization, adopted a creedal basis and changed its name to that of the Federated Independent Church and its representatives on the commission are now in full standing.

The Bible Christian Church, the Wesleyan Methodist Church, the Seiketsu Church, the Free Christ Church, and the Pentecostal Church have hitherto not been cooperating units in the National Christian Council but in view of this movement for union, have made requests for representation on the Commission for Church Union. The East Asia Mission was a cooperating unit in the National Christian Council but joined the Commission on Church Union later in its development.

Since some of the groups mentioned above had not been cooperating with the National Christian Council there was need of exploring into their qualifications for representation on the Commission for Church Union. Thus when the commission met to organize it immediately appointed a sub-committee on membership, to make investigations into the qualifications of bodies that apply for representation. In view of the fact that some of the applicants do not have a sufficiently large membership to qualify for full representation the rule governing membership in the National Christian Council is applied. Thus the representatives of bodies having less than 600 members are given a place on the commission as observers. There are four bodies in this class.

III

The first meeting of the Preparatory Commission on Church Union was held on October 18th, the day following the epoch-making proclamation on church union by the All-Christians' Celebration of the 2600th Anniversary of the Founding of the Empire. This was in the main a meeting for the organization of the commission. Inasmuch as the National Christian Council had served as the center of the movement for church union its chairman, Dr. Y. Abe, Bishop of the Japan Methodist Church, took the chair as temporary chairman. The election of officers resulted in Bishop Abe being

chosen as chairman and Rev. M. Tomita, Moderator of the Japanese Presbyterian Church, vice-chairman. The chairman appointed Rev. A. Ebisawa and Rev. T. Miyakoda, General Secretary of the National Christian Council, as secretaries. Hon. T. Matsuyama, M.P., trustee of the Congregational Church, and Rev. T. Obara, pastor of the Tokyo Yodobashi Holiness Church, were appointed treasurers. At the second meeting of the commission Rev. M. Kozaki, pastor of the Tokyo Reinanzaka Congregational Church, was elected as a second vice-chairman. Mr. Ebisawa having resigned as secretary, Rev. K. Tomoi of the Baptist Church was appointed to take his place.

The commission fixed a budget of 5000 yen to finance its activities, half of this sum to be apportioned among the bodies represented on the commission according to the number of their representatives and the other half to be raised from interested individuals.

To date, meetings of the commission have been held as follows:

1. October 18th at the Tokyo City Y.M.C.A.
2. October 30-31 at the headquarters building of the Presbyterian Church.
3. November 13-14 at the Theological Department, Aoyama Gakuin.
4. November 28-29 at the Tokyo City Y.M.C.A.
5. December 11-12 at the Tokyo City Y.M.C.A.

In the intervals between these different meetings there were meetings of the officers of the commission, sub-committee meetings, round table discussions and vigorous survey activity.

IV

The Preparatory Commission on Church Union is divided into four sections, one on organization, one on creed, one on ministerial personnel and one on finance. The section on organization is dealing with such questions as name, official head (this is one of the requirements of the new legislation regarding religious organizations), the various departments the United Church will need in order to implement its program and its district organizations, and is preparing a draft covering everything related to organization.

The section on creed is studying the whole problem of creed and is drafting the creedal basis on which the United Church will be built.

The section on ministerial personnel is exploring the field of ministerial qualifications, their status and their training. It is also dealing with the matter of institutions for the training of the ministry, such as Bible Schools and Theological Seminaries, and is likewise concerned with questions relating to church membership.

The section on finance is at present formulating the basic policies which shall govern the financial administration of the new United Church. Moreover it is making a survey of the actual financial status of the various de-

nominations. This section is waiting for the matters of organizational set-up and ministerial status to be decided before preparing a full draft covering its field of responsibility. It is also making a study of headquarters organization and staff for the new church.

These four sections are carrying forward their work not only during the stated meetings of the commission but during the intervals between the sessions of the full commission. The drafts prepared in the sectional meetings will be submitted to the whole commission for study, discussion and action. The commission is composed of busy front line leaders of the various communions. Their study of the multitudinous matters which have necessarily come within the scope of the commission's work since the early Autumn of 1940, has involved a great deal of labor. They have not however stinted time or energy. Members of the commission living in the Kyoto-Osaka-Kobe area as well as those living in the Hokkaido have attended faithfully and there have been repeated sessions where not a single member was absent.

V

It may be helpful to outline in more detail the questions with which each section is dealing:

In the realm of organization, in order to comply with the new Religious Bodies Control law, provision must be made for the election or appointment of an official head of the United Church. Moreover unification must be brought about in matters of headquarters, general meetings and the internal organisms through which the various denominations have hitherto functioned. Furthermore, the commission is negotiating the union of not two or three denominations that have been gradually coalescing but the coming together of some forty large and small Protestant bodies. For all of these to realize absolute union from the very start is an exceedingly difficult thing. Thought is therefore being given to the institution of an initial stage in which certain groups or "blocks" of bodies may be left in much their present status, expecting then to complete the union when standards have for the most part been cast into a common mould.

The commission is exceedingly anxious that the new Christian movement launched through the establishment of the United Church shall be all embracing and give new life not to the United Church alone but to Japanese Protestantism in its entirety. Up until now when a new movement has appeared within Protestantism it has resulted in the organization of a new denomination. It is strongly felt that this must be guarded against in the establishment of this United Church.

In this matter of "blocks" it is hoped that they can be reduced, at the most, to four. Since it is to be a United Church it is natural that it should

be a deliberative body. Yet it is not unreasonable that those who have long lived under the Episcopal system should not find this altogether to their liking. An effort is being made, as far as the new Religious Bodies Control legislation permits, for mutual concession and harmonization of these two points of view.

As regards the ministry it is important that its personnel should be trained on a level not lower than that which obtains in society at large. The feeling is general that ordained ministers should be graduates of schools of academic or university grade and in addition have finished the work of a theological seminary. However there are those who argue strongly in favor of the Bible School type of training. There have been men who have reached great eminence in the ministry who have lacked collegiate training but it would seem best to follow in the steps taken by the vast majority. There is a consensus of opinion that the Tokyo-Yokohama area and the Kyoto-Osaka-Kobe region should each have a high grade theological seminary and a Bible school for the training of men for the ministry. The same holds true for the training of women Christian workers. Consideration is also being given to the provision of such training for the laity as is allowed under the Religious Bodies Control legislation.

The finance section does not wish to make the overhead of the United Church and its activities an added burden on the individual churches. Union and an enlarged program will naturally increase these expenses. However the section hopes to make union actually work toward the reduction of overhead expenses through the elimination of the duplication which obtains at present where each denomination is maintaining its own separate headquarters and organizational set-up.

Dispensing with aid from abroad and facing insistent demands that it extend its program of activity to the Asiatic continent lays burdens upon the United Church which will not be easy to bear. However the commission is studying ways and means to enable this new Church—emerging under the interested gaze of sister churches of other lands—to solve these various problems..

The matter of creed, from one point of view, would seem to be a very simple affair. But from another viewpoint it is an exceedingly difficult question. For this reason the section on creed has as yet not been able to submit a complete draft to the full commission. Of importance however is the method with this matter of creed might be dealt with. The Religious Bodies Control law requires that a summary of a church's creed be submitted the proper authorities. Therefore it would seem sufficient to include in the constitution of the United Church only a brief creed outlining the principal doctrines of the Christian faith. There are those however who contend that what is announced as the Church's creed should correspond with the Church's

faith,—they should be one and the same. These matters are still under consideration.

VI

The commission has already held five stated meetings. On December 26-27 representatives of the four sections met as a drafting committee to draw up the new Church's constitution. It cannot be said that everything has been decided but it is a matter for gratitude that real progress has been made. Since the commission is composed of outstanding leaders from the different denominations the discussions often take a spirited turn. But the passion for union and a strong consciousness that an indigenous Japanese church is in the building dominate and give direction to all the discussions. The stage has been reached where it can be definitely said that a United Church will be established.

In closing, let me add a word regarding the relation of this movement to the Japanese Episcopal (Anglican) Church. This communion is sending three faithful observers to the sittings of the commission. It has not however reached the place where it has formally declared its purpose to join the United Church. Individual pastors and laymen have expressed themselves pro and con. From the beginning the commission has earnestly hoped that this communion would come into the union. Our chairman and secretary have contacted their bishops and made known to them the commission's hope. Other means have been used to keep them in touch with the work and wishes of the commission. Not satisfied to leave matters in this indefinite state the commission at its fifth meeting sent Vice-chairman Kozaki and Secretary Miyakoda to officially consult with the highest representatives of the Seikokwai and through the spoken word and written communications brought to their consideration anew the question of their coming into the United Church.

The Salvation Corps (formerly known as the Salvation Army) which for various reasons has recently been much in the public thought, is very desirous of joining the union movement, and negotiations to that end are now in progress. Other Christian organizations, until now on the periphery of the organized church life of Japan, will also be embraced in the new Church. A fact that cannot be disregarded is that at this crucial juncture of the nation's life, all of the Christian churches, while conserving the values of the past and energizing them with new life, are faced with the necessity of uniting their forces and building a united front. The arrow has left the bow. It cannot be recalled. Japanese Protestantism can do nothing but advance in a direct course toward its destined goal—a United Church.

Crisis in the Japan Christian Movement.—II.

CHARLES IGLEHART

Our notes in the previous issue of the *Quarterly* attempted to cover the changes taking place in the Japan Christian movement during July, August and September. We shall now try to take up the survey for the events of October, November and December, though anything beyond December 15 must be conjecture.

Backgrounds

When we last wrote the announcement had just been made of the signing of the Tripartite Pact between Japan, Italy and Germany, but no repercussions had as yet been felt from abroad. When those came they were in the form of an urgent "suggestion" from the State Department of the United States that American citizens of certain categories should return home, following precedents set in recent European situations where hazards were felt to be especially great. This in turn seems to have caused astonishment in Japan, where apparently there was no expectation that the new alignment and its interpretation by the Premier and the Foreign Minister would cause such perilous reactions abroad. Immediately a moderation in tone in all public utterances was noted. Later the appointment of Admiral Nomura as Ambassador to the United States was generally interpreted as more than a mere gesture of goodwill across the Pacific. It is taken as symptomatic of present trends in foreign relations.

Simultaneously, though perhaps with no causal relationship, the domestic scene has seemed to become much calmer. The "New State Structure" has given way to the "Imperial Rule Assistance Association", and adjustments of social, economic, political and industrial life have seemed to move into the area of conference rather than of abrupt command and pronouncement. How significant this may be in the long run no one knows, but it has at least eased emotional tensions for the man in the street.

The letting up of strain has been registered within the Christian circles as well. Extreme actions that were thought to be unavoidable now appear not to be so, and with the lessening of pressure they have moved out of the immediate foreground. This, too, may prove to be but a temporary lull in a great tidal movement, or it may be a return to more normal processes of change. In any event it has afforded the Japanese Christian movement a

much-needed breathing space.

9 The October denominational meetings

A period of incubation took place from the latter part of September till the middle of October. During that time the changes proposed by the smaller groups of leaders were carried into the church press, and down through the church bodies to the entire membership. Also preliminary conferences of all sorts were held looking toward the various denominational meetings scheduled for Tokyo during the week of October 10-17. Virtually every one of the major denominations held its authoritative assembly at that time and took action on the three major issues before all the churches: self-support, internal re-organization, and church union, with the implication of changed relationships to missions.

Self-support was not only stated as an objective, but the 1941 budgets for the respective denominations were actually made without any dependence on foreign aid for recurring work. This clean-cut action is in such contrast to the ineffectiveness of all plans hitherto made for a gradual reduction of grants that it testifies both to the pressures put upon the churches by the weight of public opinion and to the determination with which the churches are facing their own rather grim but challenging future.

Internal re-organization was a major problem, particularly for the "Big Seven" denominations that would ordinarily have qualified for separate government permits, and which still would in case church union did not succeed. They went ahead as though their applications were to be acted on separately, but the patterns of the respective groups indicate not only that they have all been in conference with the same Ministry of Education in arriving at the form agreeable to the government, but that those authorities have in mind harmonious if not identical regulations for all the churches which, once adopted separately, will provide a natural basis for the construction of the new united church. The smaller denominations began their orientation toward one or other of the larger ones or toward an amalgamation of several that might constitute together a qualifying unit in the new order. It is expected that there will be three of these.

Church Union was the central problem for all. And all ended by voting for inclusion in the new united church. (In all these matters an exception must be made in the case of the Episcopal-Anglican Japanese church, the Seikokwai, which has not yet held its General Assembly, and has not taken official action). In some cases there was at first a tendency to limit or qualify adherence to the new movement or to send delegates to the new commission under instructions. But in the end all gave unconditional

support to church union and elected delegates with authority to make an effective plan.

The October seventeenth celebrations

The Laymen's Rally at Aoyama Gakuin in Tokyo on Empire Day, October 17 proved, as planned, the climax of all this rapidly changing panorama of church life. Not that anything was determined at that time, for it was merely a public mass meeting. But it was made the occasion for the announcement of the "new order" in church circles, and it gave the stamp of permanent commitment to the new policies on the part of all the denominations. The day was bleak and threatening, with some sprinkling of rain, but in the morning almost ten thousand persons sat through the long worship service, most of them on their heels with thin matting on the hard ground of the wide playing field. Fifteen hundred students formed the choir. The organization, of course, was perfect, and the program was carried out without a hitch. In the afternoon again six or seven thousand gathered, and the Manifesto was read which embodies, together with a pledge of loyalty and of re-doubled self-sacrifice in this crisis, the affirmation of intention to unite in one Protestant Church of Japan. In the evening a thanksgiving and prayer service was held. Thus, with almost incredible swiftness and thoroughness the plan of revolutionary changes laid out by the church leaders in late August has moved toward accomplishment.

Church Union in process

The last of the denominations voted for union on the sixteenth of October. On the seventeenth the Manifesto was read. The next morning, the eighteenth, the first meeting of the new Commission was held and the making of a Plan was begun in earnest. Representatives from twenty-nine autonomous denominations were in attendance. In the future a good many of these will be fused in larger groupings; such as the Methodist Protestant Church with the Japan Methodist Church, and the Evangelical Association, the United Brethren and the Disciples with the Congregational Church. All told there are expected to be about ten groupings. Representatives of the Episcopal Church came with the request that they be admitted as observers until such time as their church might further clarify its thinking and decisions regarding corporate union. The Commission organized with Bishop Y. Abe of the Methodist Church elected chairman and Rev. M. Tomita, Moderator of the Presbyterian-Reformed Church, Vice-chairman. Rev. A. Ebisawa of the Congregational Church was chosen Secretary, and Rev. T. Miyakoda, General Secretary of the National Christian Council, Executive Secretary.

The work of the commission was divided among four sub-committees dealing respectively with organization, finance, creed and orders. The chairman of the first is Rev. K. Fujioka (Methodist), of the second Dean C. Yamamoto of Waseda University (Presbyterian), of the third Rev. M. Saba (Presbyterian) and of the fourth President Murata of the Japan Theological School (Presbyterian). Five sessions of two all-day meetings each have been held, with several more in prospect before the work will be completed. The hopes of some that things would take clear form by the end of December may have been over sanguine, but yet remarkable progress toward agreement has been made in an astonishingly short time.

Organization. The spade work for the entire commission had to be done by the sub-committee on organization. This has now arrived at the stage of codification, and the drafting committee will have finished its work by the time we reach our readers. Although no reports have been made it is understood that the main outline is one of federal union. One director (*torisha*) is to give unity to the entire structure. In all likelihood he will exercise only the functions of a moderator. But this will have to be by an understanding within the organization, since the government will look upon him as responsible for the conduct and management of the affairs of the entire church. It has not yet been decided whether he shall be a full-time officer on salary or a part-time moderator.

There will be a council under the *torisha*, made up of one representative (*sanyo*) each from the constituent bodies,—presumably ten. This will necessitate one more meeting of these former denominations for the choice of their councillor. Thereafter the perpetuation of this body of councillors must be provided for. The present mood seems to be against any plan which will call for recurring meetings of the former denominations. And yet so long as the sub-groupings within the church maintain representation on the council they are likely to wish to meet periodically to express their corporate desires. This area of the degree of substantiality and permanency of the sub-structures is one of the chief regions of debate, and the matter has not yet been completely determined. It should be said that the earlier predictions of some leaders that all these intra-mural walls would be down in one or two years is now shared by no one. We are hearing it said that possibly ten years may be required for total unification within and without to be achieved.

It is in the regional organization that the real interchange of life in a single organism is expected to develop. Each of these eleven geographical districts (*kyoku*) is to have a single chairman and one common administrative body, with committees regulating the activities of all the churches within it. Thus it is hoped that in the council there will be official protection of essential elements of diversity, while in the district the churches will

achieve a practical unity. In the natural processes of propinquity the local churches will gradually learn to meet situations involving exchange of members, transfers of ministers and amalgamation of duplicating bodies long before such principles would be acceptable in the abstract. Every one of the local churches, however, is to retain some degree of relationship to its own former denominational group. This will probably be by numbers, one to ten, rather than by a continuation of the use of the old name. There is to be but one common name for the whole church,—“the Japan Christian Church.”

The financial details of the new church have not yet been worked out, but in broad outline the plan is emerging. The total church will be completely independent of recurring grants from abroad. Within each of the ten groupings the aided churches must be carried, so that they shall not be a charge upon the united church budget. The standard for a local self-supporting church is to be thirty members and an annual budget of ¥800.

Generalizations are often inaccurate, but a thumb-rule for the economic strength of the total Protestant body would be that one third of all the churches are now getting some regular aid from abroad, another third are somewhat aided by their neighbor churches, and the last third are entirely self-supporting. The shift to complete self-support will probably be accomplished by lifting the middle bracket to self-maintenance, re-adjusting the work of some in the lower one, and having the upper one give aid to the rest. In this way it is estimated that almost no churches will have to be closed, and very few if any ministers left without work.

The Creed is in process of being determined. There seems to be general acceptance of the Apostles Creed as the basic document, though some are urging the deletion of certain of its phrases. It is likely that it will come through without change as the common denominator of the creedal formulation of all the churches. There is some desire for a more thorough theological preamble to precede the creed, but that is not yet settled. Whether the government authorities dictate modifications or not still lies in the future. But just now the outlook for generous treatment seems good.

The Ministry of the new church is being worked out. Two things make this less of a crucial problem than it usually is in church union movements. One is that there is among the ten constituent groups no one which does not already recognize the validity of the ministry of the others. The other fact is that under the New Religious Bodies Law the ministers of religious bodies correspond to teachers in schools and all alike are recognized under qualifications set by government requirement and permission. Not only are the various grades and categories of ministers fixed by law, but even the

training schools are designated, their curriculum passed upon, and probably the very text-books for theological study are to be named.

All of this will be of one pattern throughout the united church, so the question of recognition of orders within the church can never arise. There will be recommendation of candidates from the various councillors for their respective groups for the present, but the election to orders for all is to be done by the general assembly, and the ordination by the one *torisha*. It is not yet decided whether there shall be one order or two.

Theological Education is being studied by a special sub-committee. As a result of a number of sessions of discussion the ideal seems to be the amalgamation of all present theological institutions,—now more than a dozen,—into one major center each for the Tokyo-Yokohama and the Kobe-Osaka-Kyoto regions. In each of these two schools it is suggested that there be two courses. One would be for training more highly qualified students in a post-graduate course, and the other would be a practical Bible school for training evangelists and lay workers. This is the ideal, but in practice the continuance of the various denominational groups in a fairly vigorous state of existence within the united church for some time to come seems to make likely the persistence of most of the present schools in one form or another. The danger will be that the withdrawal of aid from abroad will condemn them to an anaemic life while the will to change may not be sufficiently strong to lead to their voluntary incorporation in a more efficient united institution. We hope this will not be the case.

The Training of Women workers is a large problem. Hitherto there have been two main streams of service open to women in the church. One is that of the woman evangelist, and the other is kindergarten work. Of these the former office has varied in the different denominations. In some there have been only a few such workers and they have been pastors of churches. But in others comparatively large numbers of young women have been trained as women evangelists or "Bible women." Their work under the supervision of the local pastor has not been on a self-supporting basis but has been aided by women's foreign missions. Now under the new plan of self-support their future becomes an immediate problem.

In the meantime many of the kindergartens, too, are having to face the withdrawal of aid from abroad. There are many self-supporting ones, and others are aided by Japanese denominational agencies. But those that are doing the most sacrificial service to the community are in many cases financially dependent. It looks as though the solution of these two sets of problems would be sought in common. On the side of the local church and its needs a combination of woman religious worker and kindergarten seems indicated. And from the standpoint of school adjustment several institu-

tions hitherto specializing in one or the other course may unite to offer a course providing training in both, thus stabilizing their student bodies, economizing on plant and maintenance and offering an attractive Christian life service to young women.

The present indications are that even with the sudden discontinuance of the large grants from abroad most if not all the kindergartens will be saved to the church life in one way or another, and that very few of the present women evangelists will have to be dropped. In an astonishing way the Japanese churches are stepping forward to provide for these workers.

The place of the Evangelistic Missionary in the new church is now being studied by a special sub-committee. The committee on organization does not seem to have provided any structural place for the foreign mission or worker. But it is understood that there is to be some kind of link-up not within the church but close to it. By this plan the missionary will be recognized as an ordained worker affiliated with the church. He will maintain his contacts through the constituent group with which he has hitherto had relations. His work will be accredited by the total church and will be sponsored either by the nearby local minister or by a representative of his group.

The Foreign Mission according to this plan will be an essential unit in the total church work. So far from calling for the dissolution of the mission organization, the plan of affiliation with missionary work seems to necessitate the continuance of some sort of mission organization for cooperative action. Also, to the extent that there will be unified policy throughout the church in relation to mission work it may be advisable to recreate some kind of missions federation or council for corporate planning and action. Thus far all the discussions have been unilateral, within the Japanese sub-committee alone, but there is now a need felt for common thinking over the joint interests of missions and church, and it is expected that this will take place before any final plans are made.

In the meantime it was decided at the annual meeting of the National Christian Council in November to continue that organization for at least the coming year, and with its usual functions. So the missions still have their customary integration with the Christian movement through this council. In 1936 the Federation of Christian Missions dissolved in favor of the N.C.C., continuing only as a Fellowship of voluntary, individual members. But if it is the wish of the Christian church in its new organization to have the missions resume their federated life in some way we believe that this can readily be done.

Property adjustments

The swiftly changing conditions both within and without the church in

Japan has caused the missions to give a good deal of attention to property problems. The matter of holding and the question of future disposal constitute the two main areas of policy.

There are wide divergences of practice among the missions, but in the average case church and parsonage properties are now already held in either one central legal body belonging to the denomination or in local church holding bodies. These *zaidan* are composed entirely of Japanese members and hold property in trust under Japanese law. Missions that have not yet turned over such local church properties are now doing so. Most schools and other institutions with substantial physical plants are organized with their own *zaidan*. Where this has not yet been done it is now being worked out. The necessity for endowment before the government will grant such a charter is causing some delay in certain instances, but the general trend is in the direction of setting all such institutions upon their own foundation. *Zaidan* of this sort, differing from the church holding bodies, have hitherto had considerable foreign missionary membership. Now in most cases the shift to a Japanese majority of members is being made by voluntary withdrawals of some missionaries and a revisions of the constitutions. In almost every institution, however, there still remain some missionary members upon the board.

Distinctly mission property such as residences still remain to be planned for in case of future disposal. Each mission has a legal organization,—the *Shadan*,—for holding property. Gradually it has become of less and less importance as the properties it once held have been transferred to other *zaidan*. So the future of the *shadan* is under study in all missions. Policies differ regarding the wisest course to pursue. Some missions lean toward a permanent continuance of the *shadan* and to depending upon the ordinary process of civil law in all future situations. Others incline toward transferring every piece of property to some other Japanese holding body, with all the equities of the mission ownership protected by a private agreement. A third course, and one which seems to have been dictated to some of the missions by their associated Japanese organizations is to maintain the mission *shadan* but to include in its membership Japanese persons. Thus far we know of no instances where the non-missionary membership is to be in a majority, but that might well be the case in future changes within the organization.

Fortunately, the missions recognize the work properties all to be in trust for the Japanese church, and the Japanese colleagues recognize the personal properties (residences, etc.) to be essentially under the direction of the missions for disposal in case of need. So that any adjustments that are called for are being carried out in the fullest harmony and cooperation.

The missionary and the domestic Church

Although this problem is implicit in most of the others we have noted, it may be well to focus a few paragraphs upon it specifically. The first impact of the blow in late August struck the foreign workers full force. That is, it struck the churches at the point of their foreign missionary relationship, in finance and personnel. "Freedom from foreign money and foreigner management" was the slogan. And because of its deep and broad implications in judgment of the Christian church by the public throughout Japan, and its complications with national interest, the churches were hardly able to take up much of the shock or to protect the status of the foreign workers. It came swiftly and accompanied by rumors if not threats which might have involved the very existence of the churches themselves. Once challenged the churches had no alternative but to accept the slogan and carry out immediate changes in missionary relations.

The blow fell first upon the Seikokwai, the one church among the larger ones in which the foreign missionary was most intimately a part of the structural life of the church. Not only as missionary, but as bishop and as parish priest, his roots went deep into the church life. The action of this church meant a tragic severance of these ties and an uprooting which is now resulting in withdrawal of virtually all the missions affiliated with it. There are other influential denominations in which the traditions and practice of missionary cooperation are such that the acceptance of this slogan has meant little or no change, but it was not against these churches that the campaign was directed.

The result, then, was a sudden shock to missionary morale at the very start, and an uncertainty as to whether the rumored actions appropriate to the situations in each denomination might not be taken for the elimination of all missionaries.

The October meetings of the churches passed without action being taken by any but one. The Nihon Kirisuto Kyokwai (Presbyterian-Reformed) accepted the recommendation of its Moderators of Synods and passed a resolution suggesting the withdrawal from membership on the part of the foreign missionary. He was not asked to discontinue his work, much less to leave the country. Yet in the nature of the case change of status as clergyman and the involvement of his evangelistic work in the new financial independence policies made the future uncertain. Inasmuch as this church is the largest in members and in influence of all the denominations the effect upon the entire missionary body was considerable.

Plan of cooperation evolving

We have referred to the lightening of tensions during the late fall and now in the early winter. This was clearly reflected in the attitude of the government authorities. Either they had under-estimated the implications of the actions they had pressed upon the churches in relation to the foreign missionaries, or a larger and changing perspective called for a modification of policy, or possibly some extreme elements in the various departments were brought under the control of their more moderate superiors in office. At any rate, instead of the other churches being instructed to follow the lead of the one church that had taken action, that church was encouraged to give assurances to the missionaries that cooperation is to continue, and to go into conference with them looking to a definition of their work.

Now the uniting church is working on the same problem, and it is hoped and expected that a mutually acceptable plan of cooperation will be evolved. Present indications are that it will take the general form advocated by the leaders of the Nihon Kirisuto Kyokwai, of affiliation in organization and accrediting in work. This may be a disappointment to those missionaries who have hitherto done all their work as full members of their church organization. But on the other hand it will give a definiteness to the areas of work expected of the mission and will unquestionably lead to a greater awareness on the part of the church of its corporate responsibility for the foreign worker and his task. Thus the evangelistic missionaries now seem to be facing a future of fruitful service in relation to the newly forming church.

Missionaries in school work also have had a time of uncertainty. With the exception of two or three schools the actual present relations have not been changed. Hiroshima Jo Gakuin was made the object of an agitation against the foreign religion and workers. As a result the missionary staff has withdrawn. In most schools however, work has gone on as before. But there has been much apprehension of the future. Just as it was impossible to verify the rumors before, now no one can accurately appraise the significance of the present apparent change of attitude. The executives of a number of our Christian schools are now reassuring the missionary staff regarding their future work. Requests are being made of several missions to send replacements and even increases in missionary personnel. It has not been expressly stated that teaching subjects are to be as before, but that is the implication. This may prove to be merely passing relief, but at any rate it shows that the move to eliminate the foreign teacher was not voluntary on the part of our colleagues in educational institutions. It should be noted that in almost all instances the change to Japanese executives has now taken place. Also practically all such institutions are making up their 1941

budgets on the basis of self-support,—some at once and some with necessary adjustments for three or four years.

The missionary in social work is both in a more secure position and in a more precarious one than those in church or school. On the one hand the Welfare Ministry has never once varied in its attitude of appreciation and protection of the foreign missionary worker. But on the other hand the requirements of self-support if applied to such institutions will inevitably mean either discontinuance or an impoverishment of program that would make their continuance almost meaningless. The only way out of the dilemma is the rapid devolving of responsibility upon local boards of trustees or managers who can carry on in case money from abroad or missionary leadership may have to be suddenly withdrawn. This is going on now in most social institutions. Missionaries who are engaged in more informal types of Christian work have been able to go on without much change, though student attendance at group meetings is said to fluctuate and in some cases to have fallen off.

On the whole it must be said that missionary morale has been severely tested in recent months. On the other hand a new fellowship in prayer and sympathy has been felt. And the ties of affection and trust with the associated Japanese workers have not been strained. The action of one mission may be quoted as typical of attitudes now generally taken: "We suggest that except where other factors enter in to make changes necessary we remain at our present appointments, and that with a renewed dedication to our missionary call we seek every opportunity for the exercise of Christian influence in all the spheres left open to us."

The International situation

We have written as though we had no problems facing us but those growing out of the changes in the Japanese Christian movement, while all the time we are well aware that a spark anywhere in the world may reduce all our considered plans to ashes. But this treatment is intentional, for it reflects the attitude and policy of the missions. Inasmuch as the forces outside the churches, and especially abroad, are unpredictable we must with as cool heads and steady hands as possible go on building for a long future of missionary cooperation in the Japanese empire.

But the announcements of October 8th to 12th on the part of the American Department of State virtually calling home all citizens who were willing to go, enormously complicated an already tangled situation for all the missionaries. The chairmen and secretaries of almost all the missions met in Tokyo on Oct. 17th, and have met several times since then for mutual conference and report. As would be expected the reactions to the total

situation varied with the different missions and individuals.

Some missionaries, already feeling that fruitful and challenging work in relation to the Japanese church is problematical for the future, and greatly restricted at present, found an added impetus to make immediate decisions for change. Others were led to this by a genuine feeling that the Japanese churches would be better off for the next few years if left to work out their own adjustment to community life without the onus of too intimate relationship with foreigners. This in some cases resulted in advancing furlough one or two years in the hope that perhaps by that time a return under more normal conditions might be possible.

The same factors led others to an opposite decision. They might have kept open the question of remaining or returning so long as it was to be settled by the expressed wishes of the Japanese church to which they had committed their lives and work. But to have one's government determine it was a very different matter. The tensions abroad have actually caused the strengthening of the resolve to stay in not a few cases. Still other missionaries had no thought of going before and have no such thought now. They either think that the common fears of immediate trouble are unfounded, or having canvassed all the possibilities of future treatment under various contingencies, they are deciding to remain and take what comes. We gather that the majority of the missionary body is still in this latter category.

The case of families is different. The matter of nutritious food for young children and of schooling for older ones, has caused a large number of mothers to take their children and return. Others have acted in acceptance of the precautions offered by the American government and have returned as a measure of safety, hoping to come back and join their husbands later when things may be more settled. In other cases the family has preceded the husband but expects to be joined by him in a few months when closing up details have been completed. One other fact that may not have received sufficient attention in our analyses of causes for the return of missionaries is that living conditions and the accentuation of nervous strain and care for the work has caused an unusual degree of health casualty, and a number have had to return who ordinarily would have been able to maintain health sufficient for the demands of their work.

When all the causes are put together we have ample reason for the phenomenon with which we have become familiar in recent weeks, when every boat has carried some of our number away from Japan. It is impossible to give exact figures as to the number who have gone or who have definite plans to go in coming weeks, but it is generally estimated at about one third of the adult missionaries, and in the case of children of more than

two thirds. The inability of furloughed missionaries to return at present also adds to the proportions of those who are away from the work.

It is too much to expect that our Japanese colleagues should appreciate the reasons that are taking missionaries home, and we regret to have to report the impression that almost without exception they are puzzled and disappointed by the present trends in our group. A knowledge of this fact adds to the poignancy of grief for those who feel that a return home is the wise course for themselves or their families. Within the missionary circles there is no slightest misunderstanding over differing reactions to the situation that is facing us all. Each individual and each family is grappling with the problem with the same sincerity and devotion as the rest, and all gladly accord the others the fullest generosity of judgment. The gravity of our common plight—churches and missions and individual workers—has brought us to a more vivid sense of the need of prayer, and many of us to a more buoyant experience of God's sustaining grace than ever before. As a caller whose visit interrupted these jottings a few minutes ago said: "The Light shined in the darkness, but the darkness was not able to overcome it." There is light ahead.

Stanley Jones on the Missionary's Supreme Task

I say that I am interested in getting rid of war, but not supremely. For if we should get rid of war tomorrow, the necessity for my evangel would still remain. For I believe that in a warless world men would still need Christ to meet their deepest needs. On my way to my supreme task I will give my witness against war and imperialism. But I am not spoiling for a fight on these two issues, for I have my task which is my real battle line. . .

My position on war and imperialism as not being the supreme issues for me, makes it necessary that I should not push it up under the nose of government, and compel them to take notice and precipitate a crisis with me on these issues. Therefore, I disagreed regarding a manifesto which one of the members of our ashram signed, and which resulted in his leaving what I considered our main task, namely the carrying on of our ashram work. I felt that this was our call, and that we should not allow ourselves to be diverted from it. But if the government should take the offensive and come to me and say that I cannot speak my Christian convictions, then I would probably withdraw. But I would make the decision in the light of my central call and its effect on that.

—Quoted in California Christian Advocate.

Missionary Reactions to the Crisis

By GEORGE W. SCHILLINGER

In Japan today the Missions are faced with a set-up of problems, international, national, and ecclesiastical, that make us think of the words in Ephesians 6:12, 13, and again, Psalm 91.

The Missions of Japan are standing in the midst of serious problems due to strained international relations which have caused the home governments of some to "warn" and to "advise" them to leave these shores to which they have been called for service by and for the Master. They are tossed about by an enhanced nationalism which now joins battle to decide finally "whether it (Japan) will walk the way of religious liberty and of the natural clash of spiritual forces—; or whether it will make an artificial religious nationalism the authoritative rule of life and reassert its innate tendencies." (Kraemer). We are worried, but prayerfully, because of the trials that now have come upon the Japanese Church as she endeavors to be patriotic, of course, but to hold fast "the mystery of the faith in a pure conscience."

Again, the Missions have problems peculiarly their own. The organized Church with which they have worked so long now becoming independent, it becomes necessary for them to find new places of work, new methods, too, and of re-adjusting themselves, in the Church and in the State, to a situation made more difficult because not yet evolved to a point which gives a clear picture of what can be done. Their difficulties are not made easier by thinking on the fact that there is yet much to be done in a thousand, no, ten thousand places; while at the very same time the Japanese Church is straining every effort to establish itself and achieve self-support, to the hindrance, it is feared, of its greater task of propagating itself—out where the harvests are golden.

Out of these basic problems there come legions of others but the Missions are trying to find their ways through for the best interests of the Church here and of the Church as a whole. What's to be done? What is being done? Certain pertinent questions were recently circulated among the Missions and replies were received from 31 groups. Five smaller Missions whose personnel totals 47 names according to the lists given in the last Japan Christian Year Book did not respond. Three other Missions also sent in no information (These total about 75 names.) but their positions have been placed before us in the daily news from time to time. These reports

are known to be accurate and on them we shall rely for the elements they should contribute to this composite picture of the re-actions of the Missions to date (about Nov. 30th).

Departures and Reasons

The more fundamental re-actions are those relative to attitudes and decisions of the Missions but those more prominent and apparent are those seen in the movements of the personnel of the groups. In the Year Book for 1940, the figure 898 is given as the "total foreign staff" of all the organizations listed. From this number by December 31st, 113 individuals will have left divided as follows: 23 families, 25 wives, and 42 others, 17 of whom are known to be single-women missionaries.

By June 1941, three groups, possibly a fourth with 50 individuals in its organization, will have withdrawn completely. These three total 76 and with the possible fourth, total 126 persons. Then there are 13 others (3 families and 7 individuals) from various groups definitely planning to leave. Thus 139 will be leaving between January and June.

Putting these two totals together it means, so far as reported departures only are concerned, that by June 202, with the likely addition of 50 others from the fourth group contemplating withdrawal, will have gone from a staff of about 900 on the field.

Analyzing the reasons for the departures, we find that 27 of them are for usual causes: 12 go on regular furlough, 7 are retiring, and 8 must go for health reasons. Then there are 101, in the withdrawing Missions, leaving because of the Church-Mission crisis. Analyzing the balance as is possible, 30 go because of the international situation and 7 partly because of this "but not because of the Church-Mission crisis." This last-named is the definite cause for 9 others while for 6 it is partly the cause, though these add: "not for international reasons." There are 22 who go for both reasons. Thus 37 plus 22 go partly or wholly because of the international situation; 15 plus the same 22 claim, partly or wholly, to be going because of the Church-Mission outlook. To this last figure must be added the total of 101 given above.

There are seven Missions from which none have left or intend to leave except on regular furlough. In nine groups the departures for unusual reasons were "approved"; that is, in no case was departure advised. Four did advise in some cases and approved in others on their request. In two individual cases in one Mission when applications were presented for departure-permission, the same were withdrawn at the Mission's request.

Fundamental Re-actions

These can be grouped as follows: (1) Those with a withdrawal policy definitely adopted; (2) those with a non-withdrawal policy; (3) and those who plan to stay if and as long as possible. Those in group (1) have taken action as follows: "Moved that in view of the changed circumstances in Japan, circumstances over which we have no control, and which show no indication of change for a number of years, we realize that our presence in this country will not be sufficient help to the Nippon Church to justify our remaining in Japan." (Quoted from the Japan News-Week).

Comments from this group: "We are not insisting on people going at once if they feel it is their duty to stay as long as possible. But there is no future for us here."—"We feel we ought not to stay unless there is a definite request in writing from the Church for our services."—"Individuals in churches are practically without exception as friendly as ever but officially, I think, the Church would like us all to go"—"The churches of our group have united with those of two other groups and in doing so have put the missionaries automatically out of the Church. We are however urged to help financially by gifts, which we could do, they feel, just as well from the U.S.A."—"We feel our presence is an embarrassment even where welcomed."—"The Church does not urge us to go but the official attitude is certainly not to discourage us from going."

Group (2) would express themselves as follows: There is no need for us to leave. Ours is a religious work and one to which we have dedicated our lives. We will not then of our own decision withdraw. "We have cabled for the return of one of our missionaries on furlough."

Group (3) even includes those with the above idea and purpose though it has not been so definitely worded. In this group are the bulk of the Missions which will stay if and as long as possible.

Comments: "We propose to maintain our basic organization as long as possible."—"We plan to sit tight and believe Bishop Abe that no change in church policy relative to the service of missionaries, will be the eventual policy of government and the new 'godo' church."—"The situation requires caution but not alarm. The Mission does not advise withdrawals but if there are cases of expediency or necessity the Mission will make every effort to ante-date furlough."—"We recognize the state of emergency and as a Mission will grant emergency furloughs whenever each deems it wise to have the same."—"We will grant immediate furloughs to those in evangelistic work who deem it wise to go and in extreme urgency furloughs for every one is to be in order."—"We are staying but have voted plenary powers to our President, in case of emergency, to handle property and personnel welfare."

—"We have notified the 'kyodan' that we hold ourselves ready for any service we may be asked to render by local churches through the 'torisha'."

Re-actions from the Boards

The Boards in six cases have sent no word to their Missions to the time of writing this. One urged non-withdrawal; nine have advocated the policy of remaining; six have left it up to the Missions with the statement that they may withdraw if necessary; three have approved withdrawal. A general cablegram to the Missions whose policy it is to stay would be something like this: *In face of government advice to withdraw and..of world situation Board concurs in this advice as a precautionary measure. Wives and children may withdraw. Suggest withdrawal for those in ill-health, those with furloughs or retirement near. Favor maintaining maximum force to continue for work's sake. Individuals in special situations may return if warranted. Emergency decisions are with the Mission. Keep the faith. Board Secretary.*

Re-actions from the Church

In order to learn something of the situation for the Missions from the Japanese Church's viewpoint the following question was put: Has the Japanese Church with which you are or have been connected taken any action relative to relationship to your Mission or to your missionaries?

Replies to this varied not only because of the different positions of the churches but also from the viewpoint of official or private expression of opinion. Comments follow: "The Church does not urge us to go but the official attitude is certainly not to discourage us from going."—"Resignation of all missionaries in authority and of missionary pastors has been demanded and further financial assistance will end by March 31st." (This situation is, of course general for all Missions.)—"Official action asking missionaries to stay practically impossible."—"We missionaries have been put out of the organization though our gifts are still desired. They can be sent from the U.S.A."—"Our Church wants to be,—by Mombusho request, of course,—financially independent of foreign money and control; our system would not allow us to stay and work 'outside' the Church."—"We can't visit country churches; at a dedicatory service in an interior city, we were asked not to attend as our presence would be prejudicial to general public."—"We are voting members of the Japanese Church; under the constitution 'missionaries' have a place; but one of the officers of the Church in private thinks there is no chance in the future for Missions to expand; that the Church must now do all its work including propagation without foreign assistance; that no new missionaries should come out; that those here should for the

most part stay in large cities for the time being."—"We were asked by the President to remain but to 'lie low and wait'."—"This is the time when churches should stand absolutely on their own feet without missionary direction or advice; missionaries remain but passively waiting for future opportunity; possibly after ten years or so there may be pioneer work to do."

The situation in the Nihon Kirisuto Kyokwai (Presbyterian-Reformed Church) relative to its relationship with the cooperating Missions is striking: "Our Japanese Church has taken very drastic action dissolving out-right the relationship with the Missions. Our Plan of Co-operation is thus annulled which Plan provided for our missionaries in evangelistic work under a joint committee of representatives from the Church and the Mission. Thus automatically ordained missionaries lost their membership in the Presbytery. At the time the Synod of the Church annulled the above, it voted to appoint a committee of five to investigate possible future forms of relationship between the Church and missionaries, the committee to interview government authorities to learn what kind of relationship would be acceptable to them, if possible to do so."—"This committee reports an understanding has been reached with the authorities whereby missionaries may preach and teach but may not hold positions of administration in church or school. In seminaries no 'thought' subjects or '*shushin*' (ethics) or systematic theology may be taught by missionaries."—"Formal co-operation has thus been discontinued by action of the Synod but the Church is anxious for the missionaries to remain here."

And finally this: "We were asked to stay and go on with our work."—"We are promised the fullest co-operation while humanly possible."—"At first we were strongly advised to go but now we are invited to stay, at least for the present."—"There is no official action but our Bishop (Methodist) is cordial and seems to expect us to stay and co-operate as far as may be possible: there are no policies relative to the location of missionaries because the present is recognized as an abnormal situation."—"The Church (Kumiai) has voted that evangelistic missionaries are to remain and to continue work; they are offered protection in case of war."—"A translation of Bishop Abe's statement in a recent Methodist publication: "Though there is a tendency to unnecessary speculation with respect to the status of missionaries, our Church's co-operative policy has in no wise been altered. In certain rural districts adjustments may be necessary but this is natural and inevitable. On Nov. 7th at a meeting of our General Conference joint committee on Policy and Co-operation these problems were fully considered. It is our hope and prayer that in whatever adjustments must be made in the work and relations of our missionary co-workers as carried on up to this time, all possible care and caution may be observed in full co-operation with our brothers and sisters in the Church. The movement for self-support and

independence need bring no difficulty in our relations. Even after self-support and independence are achieved, we believe that, with thankful hearts for all the beautiful co-operation of the almost seventy years of our past history, this co-operation can be preserved without change. Bearing our common burdens in the spirit of love it is our fixed purpose to carry on as heretofore with our missionary friends now residing in Japan."

HISTORY REPEATS

"Some (Japanese Christians) have openly expressed their desire to dispense altogether with the presence of foreign proselytisers, and to create a new and peculiar Christianity, to be essentially Japanese and essentially national in spirit. Others have gone much further,—demanding that all mission schools, churches, and other property, now held (to satisfy or evade law) in Japanese names, shall be made over in fact as well as name to Japanese Christians, as a proof of the purity of the motives professed. And in sundry cases it has already been found necessary to surrender mission schools altogether to native direction."

(From "Jiujutsu" in Out of the East by Lafcadio Hearn, written in 1893).

A SHAFT OF GLORY IN THE NEWS

(A tribute to a great missionary)

Lighting the grim and depressing fusillade of war reports, and just as midnight pauses in the skies, there is flashed to me a famous bit of news, piercing the lurid clamor of the hour like a shaft of glory—"Sir Wilfred T. Grenfell died tonight." No, not so, that is but the routine verbiage of the press. He could not die; he has but weighed anchor, as was his wont in days of stormy Labrador, and sailed his noble bark beyond the doldrums of strife and fear into those sunlit seas where the lilt and verve of his pioneering soul will be more at home.

—By A. Elwyn Tingley in Zions Herald.

Why Missions are leaving Korea

By CHARLES A. SAUER

Future historians will note that November, 1940 marks the beginning of the Post-Mariposan period in Korean mission history. This month saw the withdrawal of about three-fourths of the missionary community of Korea and the closing of more than half the mission stations. The climax of the withdrawal came with the sailing of more than two hundred people from missionary homes from Jinsen, Korea, on the S.S. Mariposa on November 16th. This November exodus practically completes the full withdrawal of three missions, leaves only an office staff in three others, and cuts the four other Protestant Missions to about half of their pre-November staff. Only the missions of the Roman Catholic Church remain apparently intact in the midst of the storm. In all about four hundred Americans and fifty British subjects have withdrawn, leaving about one hundred sixty Americans and thirty British on the field.

The facts about departures

Three Missions, the Southern Presbyterian, the Southern Methodist, and the Northern Methodist, adopted policies of general withdrawal, leaving only a small committee to look after property interests. Most of the members of these three missions sailed on the Mariposa, leaving about thirteen in all out of a previous total of one hundred sixty-eight.

The four members of the Oriental Missionary Society and fifteen of the sixteen members of the Salvation Army have withdrawn, leaving only the Commissioner to follow in a few days. The English Church Mission has a schedule by which all of its eighteen missionaries will have left the country by mid-winter, except as detained by government order.

Of the twenty missionaries listed on the roll of The Seventh Day Adventist Mission eight now remain. Of these five are citizens of Germany or Holland.

The Australian Presbyterian Mission planned for the evacuation of mothers and children, but took a rather firm stand against further withdrawal. Recently this has been modified to provide for withdrawal of all except those who had a firm conviction that they ought to stay. It was assumed that for the present at least no one would leave because of the change in the statement of policy.

The United Church of Canada and the Northern Presbyterian Mission

adopted a policy of withdrawal of mothers and children. In addition those in poor health or nearing retirement, or whose furlough is near, have been granted special withdrawal privileges. Of the one hundred and twenty-five voting members of the Northern Presbyterian Mission thirty-two men and thirty-four women still remain on the field. It is probable that further withdrawals will occur in the near future.

Reasons

The *immediate* cause of the general withdrawal from this mission field, long famous for its great fruitfulness, lies in the action taken by the home governments of these missionaries in advising the withdrawal of women, children, and such men as were not obliged to remain. Allowing for two cases where withdrawal was delayed under medical advice, only three mothers with four children remain in all the missionary homes in Korea.

However the call for withdrawal would not have elicited such a wide and ready response from the missionary community if there had not been other basic causes. Missionaries are as a rule loathe to leave their posts. They prefer to remain and take the consequences if only they can continue in some way to minister to the people among whom they have cast their lot. The growing conviction that they could no longer do the work that they had come to do must then be given as the real reason for the large withdrawal in November.

Moreover if it is stated that the consular officials in Seoul urged the withdrawal of Americans with more conviction than was done in other Oriental areas it must be pointed out that they saw in the situation in Korea greater dangers to future peaceful relations than could be seen in other places.

Major reasons for withdrawal were very well stated by Bishop Abe of the Japan Methodist Church some months ago. Bishop Abe mentioned two classes who would withdraw: (a) Those who could not conscientiously remain under the new church structure, and (b) Those who felt that to remain would be to embarrass their co-workers in Korea.

Questions of shrine attendance and similar issue had been a matter of conflict between missionary leaders and some sections of the Korean church for some months. From the beginning of the China incident church work had gradually become curtailed and church services had come to include more and more purely nationalistic elements. Even those who had tried to regard the matter as purely a political affair in which they had no concern, found their consciences revolting when congregations turned and bowed to the East and gave the oath of fealty to the government as a part of the sacred service of the Sacrament of the Lord's Supper.

Insurmountable obstacles

When in the autumn of 1940 both the Presbyterian and Methodist Churches issued statements declaring their utmost loyalty to the national mobilization movement and went to great lengths to emphasize the duties of church members as citizens, the majority of missionaries looked upon the situation as one in which Christianity as such was being completely pushed out of the church. As to the correctness of their position this is not the time nor the place to argue the point. Suffice it to say that with almost complete unanimity the missionary body assumed that it could not long cooperate with the new church structure.

Emphasis upon the fact that all foreigners were spies, or potential spies, has made the presence of the missionary doubly embarrassing. When it became apparent that even to speak to a friend on the street or at a railway station meant detention and questioning of that friend, the missionary began to pay less attention to his friends and stopped preaching to strangers altogether. Schools with missionary teachers were mentioned as enemy-alien schools. Missionaries were advised by pastors that not only were their regular preaching schedules cancelled but they were no longer welcome to come and sit in the churches!

Gradually callers at missionary homes fell away. Those who did come apologized for not coming oftener, and hurried away; farewells for departing missionaries were not planned, and this in a land where the missionary leaving on furlough was traditionally embarrassed by the great number of such occasions.

The missionary could readily see why this should be. His work was with a subject people. He spoke the Korean language, he distributed Korean Bibles and tracts and printed matter. His Bible emphasized many things foreign to the national program. In short, just his being a foreigner and not a Japanese made almost his every contact one of emphasis upon something else than the "Nai-sen It-tai" slogan of the government. Even if he were not opposed to the government program, he did not know how to promote it even if he would. And so because he was working with a subject people his presence was doubly embarrassing.

Presence of missionaries an embarrassment

But even if the missionaries had assumed that they could co-operate in the new order it was apparent that their continued presence was to be most embarrassing to their Korean friends.

The statements as issued by both the Presbyterian and Methodist Churches made specific the point that foreign missionaries were to retire from all positions of leadership in the church. To further show a desire to

give up their "past misguided reliance on Europe and America" they also declared for financial independence of foreign aid.

These two statements merely served to bring to the attention of all the fact that had become more and more apparent ever since the outbreak of the China incident; viz, that American training or contact with missionaries from England or America was an embarrassment to any Korean.

It was to dissociate Koreans from such embarrassment that the Young Women's Christian Association, the Women's Christian Temperance Union, the Korean Sunday school Association, the National Christian Council, and other bodies having an international relationship were dissolved or amalgamated with similar Japanese organizations. It was because of such embarrassment that the Fellowship League had ceased to function and Korean members had dropped out of such organizations as the Royal Asiatic Society. All this had happened soon after the outbreak of the China incident.

Why some remain at posts

Perhaps it will clarify the issue to ask why those still on the field did not join in the general exodus. About half of this group found their work going on as usual in November. They lived in areas which had not at that time been made conscious of the general trend. More recently however some of these have found their preaching appointments suddenly cancelled and students not attending their Bible classes, visitors remaining away from their doors. In other words the net still continues to tighten.

Some are staying merely to study and get ready for the time when the storm will pass and an opportunity will again be given to preach the gospel of Christ. Several in fact have been in that position for a year or more already. Visitors are few and contacts are difficult but they thank God for even small opportunities, and hope for greater.

A few are remaining to care for property and other mission interests for the interim. Some are delaying their sailing a few weeks to complete certain building or other projects. One group, which consular authorities frown upon, remains because it feels called upon to testify to the faith under any and all situations. They fully realize the danger of their position,—dangerous to their associates in the Korean church even more than to themselves. They foresee the possibility of Stephen's crown.

The end of Missions in Korea?

As to the permanence of the withdrawal it can only be said that most of the missionaries hoped it was to be a temporary matter. They boarded up their houses, and left their goods stored or made other provision for temporary care pending early return. Some, especially those nearing retirement,

disposed of their goods. But for the most part they knew that they could not return until a different policy had been adopted by the country as a whole. For three years they had seen the net closing, and knew that it would not soon be removed.

Their chief fear was for the future of the Korean church. Perhaps the situation may be likened to a group of Jehovah's Witnesses required to salute the American flag as a part of every worship service. Christians might refuse to salute the flag and suffer legal penalties for so doing. Or they might decide that the flag salute was not really a major problem after all and conform. Which would do their souls least harm?

And so it was perhaps not without some deeper spiritual significance that the missionary group arrived in Jinsen at low tide and embarked at high tide. Jinsen has the second highest tide in the world. For six long hours the customs officials labored faithfully to examine every trunk and suitcase and hand-bag to its last trinket.

During those six hours the tide lifted the boats like a flood that rose higher and higher each moment. It seemed as if all the tears shed by the missionaries leaving homes, and tearing up the plans of years, were pouring into that harbour; tears of missionaries who had sold all their goods and treasures of the years and had slept that last night in the shell of an empty home; tears of men and women who had said good-bye to co-workers who needed them now more than ever,—tears of those who had paid out the last penny of mission funds and left a work to be carried on they knew not how,—tears of that large group who stood quietly behind the ropes all day as they watched the missionary body diminish and the pile of trunks dwindle.

As the tide surged to its highest the last launch moved out toward the waiting Mariposa. Fifty-five years before the first Protestant missionaries had landed on this very spot on Easter Sunday. Was this indeed the close of that great era of missions in Korea?

When the tide had reached its lowest ebb the Mariposa sailed away in the darkness.

OMEDETO !

Whatever you wish for others,
That wish I for you.
You wish all men were brothers?
Then I'm your brother, too !

—Sneed Ogburn.

Our Future in Japan

A symposium by Young Missionaries

I. UNCERTAINTIES, YET CONVICTION

By G. LLOYD HARVEY

I want to start off with this warning, namely, that everything here written is subject to change without notice; and no reference is intended to any living person or event. Having thus safeguarded myself, I feel freer to write. Ever since being asked to contribute this article, the following lines have been running through my head:

"You ask me, why, though ill at ease,
Within this region I subsist,
Whose spirits falter in the mist,
And languish for the purple seas"

Apparently someone asked Tennyson the same sort of question which the editor has put to us. Today also seems to be a time when spirits not only falter and languish for the purple seas but actually depart for them.

Let me divide the missionaries into three groups. First, those who have decided to go, and are going. Second, those who have decided to remain, and are remaining. Third, those who, like me, have decided nothing but who hope that changing events or an enlightened mission council will determine for them. Quite frankly, I am staying because I have not been advised to do otherwise. You consider this an insufficient reason for staying? So do I, ut it will have to do until my own perception and interpretation of events become fuller and clearer. When I had been here but two weeks, I knew I could go home and give a series of lectures on Japan. When I had been here some two months I felt sure I could write a best-seller on the Orient. But now that I have been here over a year, I feel sure of hardly enough facts to fill a postcard.

Reasons for remaining in Japan

Perhaps it will not be amiss, however, if I give my reaction to some of the more prevalent reasons which are advanced why we should remain. The argument that the foreign missionary is indispensable to the future growth of Christianity in this country, if true, would go a long way to convince the newcomer that he has made no mistake in coming to Japan. But is this

view based on fact, or just an expression of wishful thinking? And even if I succeed in convincing myself of this fact, can I convince my Japanese brethren of the same thing? I doubt it. I do not think that the work of the foreign missionary is necessarily finished in this country, but I do feel that the fact of his indispensability can no longer be substantiated. His has been the task of sowing the seed; it may fall to others to cultivate and reap. Very often it happens that the hardest lesson a man can learn is to realize that his presence is no longer necessary to the success of an enterprise. It is a wise and good man who, secure in the knowledge that his work will survive him, knows when to retire and does so gracefully.

Another argument heard why we should remain has to do with the political situation. It is claimed that the changes now taking place are temporary only, indications of a restless international situation, which will be cleared away with a change of politics. Those who hold this view seem to believe that when the present European conflict is ended, and if the democracies emerge the victors(?), then immediately the Japanese will stage an about-face, begin to court our favor, and reinstate us into our former positions of leadership and influence. I hardly think so. Regardless of who wins the war, what is happening in Japan today is only indicative of what will happen sooner or later in every country where foreigners are now leading the native church. It is to the credit of some of our missionaries that they have anticipated recent events in this country and are already seeking a new *modus operandi*.

A third view advanced is that the missionary may start all over again. It is suggested that if no place can be found for the foreigner under the new church, then he may go into as yet untouched regions and build up a new organization. Even supposing there could be found missionaries who would turn their backs on an organization which they themselves have helped to create, the difficulties and dangers inherent in such a plan are too obvious to need enumeration here. Still another opinion, one that is rather prevalent, is that the foreign missionary will be retained as sort of unofficial adviser and counsellor. The picture suggested is that of the foreign missionary holding court in the drawing-room while Japanese laymen, ministers and leaders, from far and near, come flocking to him for counsel. This is indeed a pretty picture, but from even a superficial survey of the events of the past year I would judge that the rush for advice and "What shall we do now?" sort of thing has been in the other direction. The foreign missionaries as a group, seem quite at a loss as to what to do with the new situation that has arisen. Rather than acting as a unified whole competent to give advice and help to others, we have shown by our own diversity of opinions and actions that we are hardly fit leaders for a new church in a new day.

Living for Christ still possible, and productive

My main reason for staying would be the same as that which first sent me out here, the desire to win people for Christ. The goal is still the same even though the methods and tactics of former years have to be abandoned entirely. I know there are those who feel that this work is no longer possible. Sometimes I think so, too, but in my better moments I find it hard to imagine a situation in which it would be absolutely impossible to do some form of Christian preaching and service. A second reason would be a desire to learn from, as well as contribute to, the Japanese Church. It is to be hoped that the Japanese Christians will not be content with a purely Western interpretation of the life and message of Jesus, but will bend their own genius of thought and devotion of spirit to finding and emphasizing new truths in Christ which we of other lands have neglected. Whether we approve or not, I think it is quite clear that the Japanese Christians are slowly but surely developing a theology of their own. It will have many valuable contributions to make to our own thinking. At the same time, we may help them to avoid those extremes and distortions which have enfeebled the religious life of other countries. Another possible reason for staying, which rather appeals to me, is this. Internationalism, world brotherhood, communion of the Christians, whatever you choose to call it, is of the essence of our religion. But among humans there can be no genuine fellowship, even of the spirit, without physical association and contact. We need to know and understand each other better, and the only way I know to accomplish this is to live and work together. It will be a demonstration of the power of Christ if Japanese and foreign Christians can succeed in living and working together with perfect sympathy and understanding.

Intriguing prospects

Possible fresh developments in the missionary enterprise intrigue the newcomer. Perhaps it will be possible for him to engage upon work hitherto untried or unknown. For example, why not send missionaries to America and Europe? Japanese Christian missionaries, I mean. God knows, other countries stand in as great need of the truth as does this country. Must it always be the part of western nations to send missionaries, and never to receive them? Have they all the truth? Can nothing be learned from a Japanese or Chinese Christian? I hope to live to see the day when some sort of exchange system may be worked out, whereby missionaries from the Orient will go out to other lands, making themselves, their message, their peoples known to others. Our people at home are badly in need of such education and enlightenment. Let American and European congregations sit under a Japanese or Chinese Christian pastor for six months or a year un-

til they realize, as they have never realized before, that God is no respecter of races and calls whom He will to be His messengers. The chief difficulty in such a plan as this, of course, would be to find congregations sufficiently Christian to want to share their church life with a "foreigner." To help pave the way for such a day as this might well fall to the lot of those who are now returning home.

But whether we go or stay, I think the newcomer is motivated by no other desire than to do what is right under the circumstances facing him.

II. OURS TO REASON WHY

By MARY McMILLAN

"Theirs not to reason why, theirs but to do and die. . . ." This quotation is not applicable to us younger missionaries who have not yet left Japan. Ours is the task to reason together: about the causes that have brought to pass the situation through which we are passing; about the significance of the present changes; about the possible outcomes, and ways of meeting a future that we feel will hold opportunity for service.

My colleagues show that we know what is being said. We have not only the facts, but also the undesirable probabilities and possibilities ever before us. We would not run away from them, even if we could. My purpose here is to show that we are trying to be not only realistic but hopeful. What I write this week may be partly out-of-date by the time it gets to press. Nevertheless, it will give a picture of a stage of thinking and feeling passed through by one who wishes to "reason why", but, who, with others of like mind, admits that there come times when the wisdom gained from reasoning, the wisdom of the world, would tempt one to acknowledge Jesus' principles as impracticable. When wisdom reaches that stage I hope to be able to go beyond wisdom. I pray for the vision and the courage to do what seems for the time being unwise—should that time come. Though the time for making decisions as to the future has already come to many of my friends, I consider that my time for deciding is still in the future. May what I say from my position of comparative safety and hopefulness not be taken as criticism of those whose experiences have led them to leave this country. When circumstances force one to decide, each must make up his own mind; and what is right for one is not necessarily right for others.

A time of testing

As I look into the future of Christianity and of the missionary enterprise in Japan, there is very little that I, or even a person of more experience,

can say positively. We can surmise that the Church is to face days of testing; that Christians may have to suffer increasingly for their faith; that the Church may change so completely as to bear little resemblance to the Church we know, and that Japanese Christians may evolve a system of beliefs which Western Christians will not accept. The future of the missionary enterprise, naturally, will be, as it is being, affected by what happens to and in the Church. Directly and indirectly we missionaries will be influenced by the policy of the Japanese Church; directly, as it sees where it can use us, indirectly as the sending boards make up their minds about this coming Church.

What are to be the types of work open to us, we are unable to predict. It is certain that what is facing us is different from what faced the missionaries who came to Japan in the past. We know that we shall have no positions of leadership. We are not even certain that we shall be asked for advice. It is becoming increasingly difficult to be optimistic about the opportunities that will be open to us in educational work. We can only hope that some means for us to interpret our religion, to show our sympathy and desire to help in this land, will be found. And if our presence should seem to be an embarrassment to the cause which we would further, to the people whom we would befriend, our position would be further complicated. We came to Japan to serve; to serve the cause of Christ; to endeavor to help in the building of a World Christian Community. We wish Japan to be a beloved member of the family of nations. How are we going to realize these dreams?

"Are ye able?" said the Master

At present, we are living day by day. Thus far neither real hardship nor serious limitation of work has disturbed us younger missionaries still on the field. We are studying the language; some of us have classes in schools and churches; we are making friends; we are becoming at home in a land easy to love. For many of us, being here is far more pleasant than we had anticipated. We think of this as a testing time, for proving, not only to others, but to ourselves that "We are able." We feel that it is going to be increasingly hard to be real Christians, to live lives of active good-will anywhere. Therefore, we fear that if we cannot be effective here, we are not likely to be effective elsewhere. Granted that different mission fields appeal to different types of personalities; we like Japan, and have come to think we can serve here under ordinary circumstances. The question is, will we be able to under extraordinary ones? Can we be steadfast for a while, until we know what is confronting us? We hope to be able to, for we don't want to begin a life of running away from unknown or suspected difficulties.

Finally, my board and my mission, the two institutions to which I am responsible as a missionary, though giving me the freedom of making my own choice, are plainly showing that they hope I will stand by. Youth as a rule finds itself hampered by institutions, even Christian institutions. Here, now, we find those to which we are responsible standing by us, hoping that we shall have the vision, the spirit, the love, the determination to uphold those traditions of missionary service which are our heritage. Our prayer is that we shall not fail them.

III. THE NEW MISSIONARY'S PURPOSE

By DONALD E. ZIMMERMAN

Facing Japan today, I am reminded of the words of an Indiana University president more than half a century ago, that the purpose of education is, first, to teach the world as it is; second, to teach the world as it ought to be; and third, to inspire youth to give all for the sake of that transformation. These three aims in education represent also three necessary features of the new missionary's successful approach to Japan—realistic thinking, visionary purpose, and crusading devotion.

Realistic thinking

Realistic thinking, to be called such, bears no necessary relation to wishful thinking. Facts alone must dictate conclusions. But such a scientific approach to missions in Japan just now is not easy, because facts change so rapidly. Every day, it seems, brings new developments, great or small, all demanding consideration in any total picture of the situation. What is written here will be out of date, at least in part, and perhaps altogether, by the time the reader sees it.

But, many observe, the facts at the moment are not contrary to trends of the last few months:—

Secular pressure increasing, on the individual and on the Church, and little promise of relief.

The Church itself in the throes of quick transition that should consume years of its free history; almost, ironically enough, united against itself; struggling to salvage essential Christianity; and meanwhile preparing for and dreading, down deep in its heart, the next onslaught.

Our Missions, in parallel course, seeing at best an uncertain future, and some doubting there is any future; vaguely outlining new work by new methods in new places, or resigning themselves to long patience amid the tottering ruins of projects dearly loved; or, most reluctantly of all, leaving Japan, unwilling to venture a guess on their return.

The Church and the Missions inextricably enmeshed in an international crisis whose prognosis is good only to the most optimistic; and the same crisis, doubly tragic to arise just now, at once a cause, a result and a constant irritant of the whole regrettable situation.

These are generalizations, of necessity, and the picture is not complete with them alone. But they do represent the cold facts that meet the new missionary entering Japan just now. It is safe to say; with such facts so evident, that the younger set are thinking very realistically about their future here. No one of us came to Japan with easy-chair dreams of missionary life; we even know that easy-chair jobs are rather hard to find in other mission fields over the world. We know that our careers here may differ from those of our elders only by demanding more sowing for less reaping, with even more limitless toil between to cultivate an unwilling soil. We know that we may be in Japan when the Church for a while is overwhelmed by foes too strong, and when we shall cling for courage to every smallest gain as to a straw in the deep. But no one of us is flinching before the prospect of such a life; without exception we are champing at the bit, and with none too much patience, to be about the task. It must be impossible to come to Japan—in any day—without one's heart leaping out in every direction toward opportunities that tempt us sorely to roll up our sleeves and go to work at once, prepared or not. But as part of our preparation, we are learning valuable patience, while rather incidentally we are learning to ply our most effective tool, the Japanese language.

Visionary purpose

But already we have left our stern realism, and are now coming to Japan by our second approach, a visionary purpose. Of course, the two cannot be separated. Having either without the other makes any individual worthless, without hope on the one hand, without practical sense on the other. Had we appeared to our Boards to be too lacking in either, we would not be in Japan. But being here, the new folks seem to have a generous portion of idealism to buoy up their realism. As proof, witness that few of this year's crop have to date shown willingness to retrace their steps.

The purpose of missions from generation to generation remains constant in its central features. But emphases vary and strategy is redrafted even more than once within a single generation. Granted the central purpose, selected clauses are underscored from time to time. Just now we new missionaries are especially drawn to a world rushing as to death, with but a single barrier to be raised to save it from this madness. We have seen our fathers try again and again—and often even since our lives began—to bind the world together with wasted thongs of conference and pact and convention and treaty. All noble efforts, but so obviously short of the real panacea

that every Christian youth coming to responsible age cries out that since we know, we must lead the world, or compel it if need be, to accept the one exclusive bond of peace and brotherhood. This is but the most resounding of the many appeals today from a world without Christ.

Crusading devotion

We are crusaders for a Gospel that can give this and all its blessings just wherever and in whatever degree it is preached. In such a cause there is no defeat. Our statistical charts may show little progress from time to time, but the lives of the men we reach can never be the same.

There is one further observation not improperly to be made just now in this and certain other mission fields. It lies somewhere between realism and vision. The American Church will say, as we all must, that pioneering the Kingdom of God by home-supported missionaries is, among other things, a business. Business investments are made where there is largest promise of return, whether the capital is money or lives or talents. We may have to prepare ourselves here for mounting shortages in reinforcements, even in sympathetic support. Our Boards may speak of profitable emphasis elsewhere, of advantageous transfer of personnel and means. It will be grace on the part of Japan Missions to reaffirm in our own minds that our mission for Christ is first to the wide world, and then to the particular land to which the call of God has brought us today.

While we are strengthened by the Spirit of God for daily tasks and blessed with unfailing sight of the far horizons of the Kingdom's coming, we shall not forsake this glorious crusade.

IV. EXPEDIENT THAT SOME GO, OTHERS REMAIN

By W. H. H. NORMAN

This must needs be in the nature of an apologia, for I have been asked to write as one who has resigned from mission work in Japan. However, I believe I could defend strongly both cases, that of the missionary who withdraws from Japan, and that of him who stays on. I see no inconsistency in this. Paul reminded the Corinthians that the functions of apostle, prophet, teacher, healer differed, and among the missionary body our lights differ. There are those who are obeying God's guidance when they leave Japan, just as there are those who obey God in staying on to the end.

Urgency, but not compromise

The world-wide crisis in Christianity today seems to me to call for an

urgency in the presentation of the gospel that will not tolerate compromise. It is a commonplace that Russian Christianity met its doom with the Russian State because it had become its handmaiden, that Western Christianity today does not win the young because it seems to lack the heroic.

In sending out his first disciples Jesus said that if a town would not hear them, they were to shake the dust from their feet and proceed to the next town. A friend of mine who is determined to stay in Japan as long as it is possible says that his Japanese friends have told him, and he has accepted the fact, that if he stays and is patient for three or four years, studying, cultivating a small circle, he can expect a day when he will have greater freedom to preach and teach again. Even at that he still preaches regularly today, a privilege that had almost been denied to me when I left Kanazawa. But it seems to me that the gospel is too urgent a matter for this leisurely attitude.

At the last Fellowship of Christian Missionaries one veteran missionary declared that he had perfect freedom to preach wherever and whenever he wanted to. It was clear that the gospel he preached was of a nature to allow him to have this freedom. I know from experience that the gospel I believe necessary for this generation would not allow me freedom to preach more than two or three times. Jesus attacked Pharisaism and legalism in his day, Amos and Hosea attacked social injustice and idolatry. Man's chief foe in the world today is not so much Pharisaism and social injustice, though of course there is that—there always has been in the world—as militarism and idolatrous nationalism. A foreigner, however, cannot warn Japanese against this without appearing to be a spy weakening the national policy. Hence he must, as I believe, leave the country. Otherwise his tacit presence does nothing to hinder the progress of the church toward that wedding with the state which took place in Tsarist Russia.

The above paragraphs may appear unfair. There are Japanese, it will be said, who know and understand all this. They must be silent regarding some things. Cannot we wait in patience with them? They cannot leave the country, and their protest would be swallowed up like a cry in a storm at sea. To that I reply that a time comes when one must speak or the stones will. God's instructions to Ezekiel were that the blood of the wicked and righteous was on Ezekiel's head until he had given them warning.

Love may be stern

In the second place it may be asked of me, "What of God?" Does not his sun still shine in Japan. Does he not still love Japan? Why should we western lovers of Japan leave her when God still stays with her? Why can we not manifest our love by deeds and sympathy and presence as gentle and persistent as the rain and sun? Surely no man loved Jerusalem more than

Jesus, yet listen to his harsh words to her leaders, "Blind guides, whited sepulchres, full of dead men's bones. . . ." However, there are certain things that foreigners cannot say publicly in Japan. It is better that we depart silently, hoping, maybe for a time when we can return. And if we can't, after all, Christianity is well rooted here. The present church may become Erastian, but the church always bears within it the potentiality of a rebirth, a repentance, a return to its Bridegroom.

And for those who stay? May God be with them. There are many thousands in Japan who have not compromised their Christianity. If a missionary can stay, his very presence fights against nationalism. He can console and strengthen many who are dependent on him. His bravery in remaining,—for it requires bravery to stay on the ship when some take to the lifeboats,—is an eloquent witness that will influence both Christian and non-Christian.

It would be dishonest of me not to recognize other motives influencing my decision at this time. I have been an exile from my motherland twenty-five out of my thirty-five years, and I am lonely. One can never forget he is a foreigner in Japan, no matter how deep a place he finds in the hearts of his Japanese friends.

V. JAPAN STILL NEEDS CHRIST

By W. MAXFIELD GARROTT

In 1934 I came to Japan convinced that Japan needed Christ and Christ wanted Japan, that I was able in some degree to present Christ to Japan, and that it was God's specific will for me that I work in Japan.

In 1940 I begin my second term of missionary service believing that Japan needs Christ no less than she needed Him in 1934, and that Christ's love for Japan and desire for her has if anything been intensified by the events of these years. I find myself growing into the life of the people of this land, and, knowing Christ as I did not in 1934, I find myself more able to introduce men to Him.

Is it still God's specific will for me that I work in Japan? I have no right to presume, and as a friend recently remarked, "I don't put it past Him to lead me somewhere else"; however, I do feel at present more strongly than in 1934 that He wants me here, and I expect to remain until I feel definitely that He wants me elsewhere.

If I remain in Japan, then, will my work of the future be any different from that of the past? I hope so. When I first came to Japan I was rather conceitedly resolved that my work should be "spiritual," not administrative.

However, demands soon began to multiply, and I found myself possessed of numerous offices and committee memberships in church, mission, and denominational work. I learned to look on these as necessary under the existing circumstances and as a part of my spiritual service, and I tried to put spiritual content into them, but at the same time there grew an oppressive sense that our work was centered in machinery rather than in life.

A Christian's witness is never contingent upon his official position. Its power (though not necessarily its effect) always depends ultimately upon what is in him rather than on what is without. In reviewing my first term of missionary service in Japan it is evident to me that my most meaningful and lasting work had in most cases little or no relation to any official position or formal responsibility, but came about through spiritual contacts with individuals when I was spiritually prepared.

If there is meaning in my living and working in Japan in the future, that meaning probably lies in just such spiritual contacts with individuals. I must orient my plans for the present and the future in the light of this fact. An inventory of my activities for these years reveals that such spiritually productive contacts have occupied a woefully small proportion of my total time and energy; I have been working at fractional effectiveness. That must be changed.

It is at a time of crisis that a faithful Christian witness costs most and means most. There is a place in Japan today for such witness. God make us faithful!

LAUGHTER HAS FILLED MY MOUTH

(to F. O.)

Laughter has filled my mouth, and joyful singing,
Where once were scorn and cynical complaint;
Where notes of praise infrequent were and faint,
But blasts of criticism keen and stinging:
Laughter, the language of release, is flinging
Away the words and works of worry, taint
Of dark deceit, with hate and fear's restraint;
And once again faith, hope and love are bringing:
Not hollow mirth that marks the empty mind,
But that deep sense of new security
In bonds of Truth that set the spirit free;
In sight regained by eyes that long were blind:
This is the joy of every reborn soul
That finds its freedom under God-control.

—By William Merrill Vorles.

The Religious Press

Compiled by WILLIAM WOODARD

DIGEST OF ARTICLES IN THE "FUKUIN SHIMPO"*

Translation by WILLIS G. HOEKJE

(Note: The Fukuin Shimpo for October 3rd, and 10th, illustrates the prevailing preoccupation in church thinking with the union question. The editorials are on The Actual Nature of the Union and Needed Preparation for Union. Each issue has an interview with a leader of another denomination, who is invited to offer opinions for himself and his colleagues. There is an article or two on the creed question, and a long discussion Advocating A Coalition of Bible Christians of all denominations. This is urged: as a link to bind the churches together spiritually as there seems danger of inadequate preparation for union; to prevent its possible failure from becoming a reversion to bare denominationalism, and in any case as a testimony to the existence of a true unity that transcends sectarianism. Biblical Christianity is contrasted with the subjectivism of humanism and also with Barthianism. These three are indicated as the readily distinguishable forms of Christianity today.)

The New structure of the church

(Sermon at the opening of the Synod of the Church of Christ in Japan.)

Two years ago I spoke about the tendency toward a new totalitarian structure of the state. Today we see it before us: an imminent reality.

It is literal totalitarianism. For the sake of a great purpose the state is making rigorous demands upon the whole people to the last man. It is a structure which presses upon every person and every group. The political parties are disbanded, the economic structure is renewed; all, even artists and musicians, are expected to conform. In such a time it is not permissible for religion to ignore the trend. Shinto, Buddhism and Christianity—not in regard to the essence of faith but in relation to organizational set-up—are being required to respond to the new structure.

The great problems of this Synod are in this connection. How shall the Church of Christ answer? Like it or not, the new totalitarian structure is our country's demand. The question is not one of acting contrary to the truth of the Gospel, but, holding to it, of what the response shall be. It is a time of opportunity for the church. The nation's life is in the balance. Has the church the needed qualities to serve the state, to meet the present need?

There are three great problems before us. The first is internal organization. This comes before us in the form of a draft of revised rules, based upon the

* Organ of the Church of Christ in Japan (Presbyterian-Reformed).

new Religious Bodies Law. By chance, or by some hidden force of progress, this law comes into effect just when the state seeks to reconstruct everything. To be sure, even without it the church would have had to find its way to the proper response to the new structure. But in a sense the law has facilitated the response.

As one of the excellencies of the law, I should like to mention the emphasis it lays upon the church as a religious *body*. We stress the salvation of souls, the building of local churches. But seen as a whole the church is the body of Christ. There is danger that separatism in church life shall work injury to the recognition of this truth. The emphasis of the new law strengthens our conception of the content of the term "body."

Further, the new structure's *rationale* lies in rejecting narrow self-seeking. It uses phrases like "public advantage before private profit." In this respect it approaches the Christian spirit. Through the new organization of the church, this principle must be given life not only in the church but in the state. We must demonstrate that the growth of the body of Christ is the great secret of power for meeting our country's urgent need of salvation.

The second problem is (*church*) *union*... There has arisen a demand for union of denominations in Shinto and Buddhism as well as in Christianity. The demand increases in strength as the national organization of the new structure advances. Denominational union, in the sense of Ephesians, is a return to first principles, a gospel truth admitting of no opposition. Our Church of Christ must never be opposed to it. We have taken the lead historically in it, and in defending its principles. The fact that in very recent years the Church of Christ has taken a position of independent action with respect to church union has been due to its desire to offer admonition against so-called union movements that ignore history and make light of the essentials of the faith. We must be thoroughly on guard against any union that gives prospect of later schism, that is unstable and contrary to conscience. To become one is a return to the basic form of the church. If from the standpoint of national policy church union is more or less necessary, it is also an appropriate objective for the Church of Christ in the measure that it does not conflict with the truth of the gospel.

The third problem is *missions*. This matter, too, even though there were no emergency calling for a new structure, had in various respects reached an impasse of late. Our taking it up for immediate action is due, however, to the very recent pressure of international relations, and the influence of the new structure. This church is not dependent on the missions. For over thirty years it has been entirely independent. The missions by which the Church of Christ has been nourished are now in cooperative and affiliated relations. For seventy long years they have assisted the church, and we cannot forget their gracious service. But today's circumstances do not

permit a continuance of present conditions and the church must seek a wise and proper solution.

Thus the Synod has before it, unprecedentedly, three great problems in the solution of which it must indicate its response to the new structure. Evangelism is the first work of the church and its own nation its first field. At a time when the nation unitedly advances toward a new structure we cannot leave untouched the question of how the church shall advance. In the present difficult situation, we earnestly desire that we may be led in the solution of these great problems by the wisdom that proceeds from the Holy Spirit.

—Rev. M. Tomita, Moderator—October 17th.

Evangelism is an even more urgent task

At present denominational union is the great problem everywhere. The leaders concerned are making no small sacrifices of time and effort. Church members, whenever they meet, seldom fail to mention it. There has been nothing like it in the seventy years of church history in Japan and nothing to compare with it since the Reformation of the 16th century.

We have all lived in allegiance to a denominational church. Now, when suddenly its boundaries are greatly widened, we feel no slight uneasiness. There will be uncertainty till the future course is clear. There is also unrest regarding the soundness of faith in the future church.

The union movement comes at the same time as another great movement (evangelism). Thus the more our zealous men are for union the more the religious world inclines to forget other things. The church so to speak forgets production for management. Is there not danger that the strength of our church leaders and the interest and concern of our church membership shall be so centered upon church union—epochally significant as the movement is in itself—that we shall be inviting a period of lessened membership? It would be deplorable should a weaker church result from this preoccupation with a problem not concerned with production.

What maintains the religious world (Christianity) is the feeling of responsibility not to let things remain one moment as they are—the impulse to constant evangelism,—evangelism led by the Spirit, acting by faith, constrained and inspired by Christ's cross, seeking to bring other souls under the power of its grace. This must be planned now to avoid a depopulation of church life within a few years.

—Editorial—October 31st.

Special characteristics of Japanese Christianity

First, many of the earliest to believe in Christianity were students of

teachers, to whom they had come with a desire to drink deeply from the fountain of western culture. They thoroughly believed Christianity, but they had listened to it as a means toward the elevation and development of their fatherland. Since this was their starting point, they were able to grasp at once Christianity's unexcelled morality and to understand its sublime teachings. Having been imbued to the marrow with the teaching that for the common body each must sacrifice self, when they came into contact with a teaching requiring even more complete self-sacrifice, the founders of Japanese Christianity accepted it with alacrity.

They were Japanese through and through. So they cleverly opposed foreign customs that tried to make their way into church life along with Christian teaching. The first missionaries recognized the independent Japanese spirit, and permitted the church to prepare its own constitution and ritual. Throughout the years the position of the missionaries has always been that of helping the church from outside, never in sharing in ruling it within. The movement for financial independence has been an expression of the same spirit and purpose.

Secondly, the Japanese government has always been independent. It has received guidance from various foreign countries, but has never been subject to any. Missionaries in the Far East have not seen another nation with a government so self-sufficient, certainly not in Chosen or China. Why, the government of the latter even at times entrusted matters of internal administration to missionaries!

The independence from foreign control of both state and church has interacted to the advantage of both, but it has not contributed to rapid numerical growth of the church. The late Bishop Honda once declared to a foreign visitor who had compared the progress of missions in China and Chosen with that in Japan: "But the very difficulty of evangelism in Japan is its glory." We have cause for thanksgiving in the unique character of Japanese Christianity among the churches of the Orient. For it is the product of evangelism among a people with a strong spirit of self-rule and self-support under a strong independent government.

Thirdly, Japanese Christianity has always influenced the people primarily by way of thought and ideas. Its first believers studied it as they studied science and philosophy. In those days books were freely translated and written, and were in great demand. Some Christian books went into more than ten editions. Some Christian novels were sold by tens of thousands. Thus Christian thought became known everywhere, even though the number of professing Christians remained comparatively small. The situation has not changed today. Christian thought and literature are the strength of our faith. That is why Christianity feels no shame for its small numbers in the presence of the millions of Shintoists and Buddhists. Indeed, their

leaders are wont to say that one Christian layman is the equal of a Shinto or Buddhist priest.

These special characteristics of Japanese Christianity determine its mission in the Far East. What would be the fate of Christianity in the Orient without the Japanese Church? Let us thank God for the responsibility which His grace has laid upon us. We believe that the pure and simple nature of Japan's Christianity uniquely fits it for the responsibility.

—*Editorial*—September 19th.

DIGEST OF ARTICLES FROM THE "KIRISUTOKYO SHUHO"*

Translation by F. H. B. WOOD

Special difficulties arising from the Reunion plan

The greatest problem at present confronting the churches is that of reunion. Since last August there has been a good deal of anxiety and discussion about the problem of self-support; but this is primarily a question of bread and butter—a material question—and ways and means will doubtless be found for its solution. But reunion is a spiritual question, a matter of conscience, and one that deeply concerns our faith. This cannot so easily be dealt with.

There are some that argue that reunion at this time is all in line with the policy of the state. Others again argue that not to comply with the scheme is unpatriotic. But that is being too dogmatic. As a matter of fact some Christian bodies will be actually strengthened by joining in the scheme. On the other hand, forcibly to unite bodies which in fact have deep-seated differences will in the end only weaken the whole structure and undermine its purposes. Sometimes we have been accused by outsiders of being unpatriotic. But at least among Christians let us refrain from calling each other names. Christians these days must help each other and encourage each other, for only so will they get through this crisis.

Other Christian bodies agree in the main with the four principal points of the Episcopal Church. (These are known as the "Lambeth Quadrilateral" and are the essential points which must characterize a catholic church, namely: the scriptures, the Apostles' and Nicene creeds, the two sacraments and the Episcopate or Apostolic Succession, involving the three orders of bishops, priests and deacons.)

But the last one is the most difficult and controversial. There is no need now to plough through the controversy or rehash the doctrinal arguments. The chief question at the moment is to see whether the actual way of life of the Episcopal Church is in keeping with our patriotic feeling.

—*Editorial*—October 18th.

* Organ of the Seiko Kai (Episcopal Church in Japan).

The Seikokwai's non-cooperation in the Reunion plan

On the fifteenth of October the Bishops at last issued a written statement saying that the Episcopal Church was unable to join in the reunion plan sponsored by the National Christian Council. This was right and inevitable and the statement was better late than never.

But it is clearly the duty of Episcopal Christians to be thoroughly convinced about their own position so that they may know how to give answers to gainsayers. The reason for not joining is not simply that we may serve our own interests. Actually from the point of view of finance, to join in would be the easier course and the line of least resistance.

Our real conviction is that to go into the scheme would not be in the interest of a final true reunion. Reunion without clearly thinking out the question of faith involved, tends rather to weaken faith and this lessens the contribution the church can make to the country. To have a strong faith is the best contribution we can give.

The Episcopal Church has long desired the reunion of all Christians and is in full sympathy with Article I of the declaration made at the mass meeting on October 17th. in Tokyo. But there is a tendency on the part of Protestants to leave Roman Catholics out of account. The Episcopal Church, however, envisages a final union of all Christians including the Roman Catholics. The Episcopal Church desires that there should be no barrier either between herself and the protestant churches or between herself and the Church of Rome. To unite all protestant bodies and confront the "Catholics" would be to produce two strongly opposed parties, and this would certainly be good for neither the church nor our country.

The Episcopal Church's method is not to separate itself from the other protestant sects and, as it were, confront them, but rather is it to keep an eye on both the Protestants and "Catholics," and by standing between them to lessen the feeling of contrast for both. It is with this object that the Episcopal Church will take part in the capacity of an "observer" in the conferences on reunion.

—*Editorial*—November 1st.

DIGEST OF ARTICLES FROM THE "KIRISUTOKYO SEKAI"*

Translated by WILLIAM WOODARD

Creative, propulsive power

Recently one of the older men related some impressions of the Meiji Restoration. His samurai family became poorer and poorer. His father was troubled by the decree forbidding the wearing of swords. The people grieved

* Organ of the Kumiai Christian Church (Congregational).

because of the queue-cutting ordinance. Their feelings were such that the people of the present time can never understand. The New Structure is different from the Restoration, but great changes are occurring in individual professions, in trades, in the management of companies. Political associations are disbanded. The wheels of creation are moving. What should the propulsive power be? This is the key to the future.

To find a propulsive power we have to search for the cause of this New Structure. There may be many but the origin of all is one: the humanism (jin-pon-shugi) which dominates the present world. There is no civilized life which is not derived from humanistic, egoistic individualism. We received a Christianity from Europe and America in which the spirit of Christ was not displayed sufficiently. Christianity is the highest form of theism (shin-pon-shugi) implanted in the Asiatic races. Probably it was God's will that it went where it could not be received fully and yet could contribute much. But it has been a failure. They failed to hold the spirit of Christianity and at last made the present chaotic, egoistic world.

Now the whole world is trying to create a New Order or New Structure out of the ruins. There are two great propulsive powers in the world: humanism (man-centered faith) and theism (God-centered faith). Human society which has failed because of humanistic civilization cannot go on by motive power which is humanistic. So theism must be the propulsive power for the future.

Christians who have grown up in the environment of humanism have unconsciously humanistic tendencies. We who are born in the environment of theism have full confidence that we can understand true Christianity because we are of the Asiatic race from which Christianity was born. We are also sure that Christianity will come to its perfection in our nation. Our country has developed by following a theistic faith and honoring the Imperial Family. When we think of this, we feel keenly that it is our mission to create a theistic civilization, and spread it all over the world..

Now, we must reflect on our own faith. Everyone who has a conscience has to repent of the fact that he leads an egoistic life even though he affirms a life of faith. We have to undergo a great change in our attitude. The great men of the Middle Ages reached the real spirit shown by Christ. St. Augustine said, "God and Spirit I wish to know. Is there anything else I want? No, there is nothing." This is what we have to learn. We understand that Dante avoided hearing the words God or Christ spoken while he was writing the *Inferno*. As soon as he heard those words he could not go on writing, fearing lest light and love should come in. When he was writing other things, coming across the word God, he used to forget what he was writing and devote pages to Glory of God, Grace of God, Thanks to God. Then, as if awakening from a dream, he would write on.

Religion is God-centered faith. At all times God should be first. This ought to be felt unconsciously. It should be the propulsive power at this crisis. Christians must work with earnest faith and go forward to serve our country.

—Rev. Y. Serino—October 31st.

Concerning Education

Recently the Department of Education held a conference in Kyoto. Buddhist, Shinto and Christian educators were expected to attend.

The department attaches importance to the development of the Japanese spirit. It desires that religionists arrange their teaching toward this end. Its attitude seemed very fair. It would like to have the three religions work together in this movement and at the last session those present showed a disposition to help each other in carrying forward the program in factory, school and in rural areas.

There exists great confusion in the ideas of this country. Especially in the thinking about the "Japanese spirit" there is no unity. Because the Japanese spirit is an attitude toward the Imperial Family and country, it would be better not to formulate it into any definite expression. If it is given expression it should be of a conservative nature without individualistic ideas. However, when the Japanese spirit is spoken of, usually the individual's point of view is added and thus it is somewhat biased and hence becomes a criticism of others. I wonder if there was not considerable criticism of Christianity and Buddhism at these meetings.

Up to now I do not understand what ideas have been foundational in the Japanese spirit. Recently among certain groups extreme ideas are becoming fundamental. Some say, the life of a people is limited to the nation. There is no world nor individual life. Apart from our own uninvaded country there is no true state. Therefore there is nothing that ought to be worshipped but the gods of Japan. The gods of other lands and, of course, the world God are not worth believing. In the end the people of the world will all become Japanese and ought to worship the gods of Japan.

This is indeed a great idea. It is the expression of a vital racial faith. Hence, it seems natural for Japanese to so believe. But it is a dangerous faith. The ancient Hebrews believed there was no other God but the God of their country and that all the world would be brought under the authority of their government. Because of this narrow nationalism it was destroyed. We must not follow that road.

What universal religion is diametrically opposed to such narrow ideas? Buddhism is. Buddhism is pantheistic. It takes in all and explains all. Many of our people are Buddhists, but it is too theoretical and does not arouse a truly reverential faith.

Christians emphasize monotheism. According to the expositions of monotheism a conflict with the Japanese spirit is not impossible. However, theory aside, according to the Bible the ways to harmonize this are quite adequate. That is, even though it is recognized that there is a certain sacred manifestation in the state, it is still possible to believe in an absolute God. If the existence of an absolute God is denied, I fear that the existence of this sacred element within the state will be without a foundation. Hence, there are not a few monotheistic tendencies in Shinto.

To sum up, there exists in modern Japan a confusion of ideas. It is not easy to understand these, but still we must study them, taking what we should take and discarding the rest. Furthermore, we should understand ideas which are different from our own and respect them. If we do not do this, then the hope of the Department of Education is an impossible one. Because this is an emergency those who are religionists especially must take a very cautious attitude.

—Rev. K. Yamaguchi—November 17th.

RESUME OF ARTICLES IN THE METHODIST WEEKLY

Translation by EVERETT THOMPSON

"From the Bishop's Room"

There seems to be much uncertainty in the local churches over the question as to whether the missionaries are to continue their work here or are returning to America. The executive committee of the National Christian Council has declared itself in favor of financial independence for churches with cooperating missions but urges continued hearty cooperation with the missionaries. I also wish to urge this same thing. In view of the present situation we need to take special pains that the missionaries associated with our church shall not be misunderstood by the community at large. They need our hearty sympathy these days. I believe that we should take immediate steps to secure for those associated with the church a recognition corresponding to the recognition given those in school work by the Department of Education. For many years the relation between the church and missionaries has been very fine. We must take pains that nothing shall mar it now.

—Bishop Abe—September 13th.

Recently a meeting of all the women evangelists of our church was held. Most of them were present, even those from the remote parts of the country. The future of their work in view of the decision of the church to become financially independent was carefully considered. It was revealed that sixty-four thousand yen has recently been set aside by the church to cover salaries during the next financial year for workers who formerly received all or part of their salary from mission funds. Of this sum, twelve thousand yen was

for women evangelists. The missionary societies have been giving fifty-three thousand yen each year for women evangelists. It is easy to see the serious problem which we are facing in this branch of our work and it is earnestly hoped that many local churches will assume the support of their own women evangelists.

—October 25th.

A meeting of missionary and Japanese kindergarten workers was held at Gotemba in July. But at the special General Conference in October rules regarding boards of directors for kindergartens were made. All those concerned with a local kindergarten should consult carefully about this and in each case take whatever steps are necessary.

The new board of directors (if it is new) and the election of a Japanese principal should be reported to the local government office. The missionary should be continued as the adviser of the kindergarten even though she is no longer principal.

In some cases the problem of finances under the new plan of financial independence will be extremely difficult. Every kindergarten is urged to do everything possible to continue despite difficulties. Even those who feel that they must close are urged to continue till next March and meanwhile to report at once their decision to the chairman of the Church Committee for Kindergartens, Rev. Kitoku of Kwansai Gakuin.

—November 1st.

THE NATION-WIDE UNITED EVANGELISTIC MOVEMENT

From December National Christian Council Bulletin

The Nation-wide United Evangelistic Movement has felt the unsettling influence of the hectic events which have characterized the past year. However it has gone forward with its program of aggressive evangelism on a nation wide scale.

It has put special emphasis on promoting the prayer life of the church. It organized an empire-wide series of New Year's prayer meetings. It followed this by calling the Christians of the empire together for early morning prayer meetings in every church every Friday morning throughout the year. This culminated in a Mass Meeting for Prayer held in connection with the All-Christians' Celebration of the 2,600th Anniversary of the founding of the empire on October 17th. This prayer meeting was attended by over 3,000 people.

Aggressive evangelistic campaigns were carried on in 62 different areas throughout the empire. In these campaigns a total of 247 meetings were

held, attended by 86,465 people. There were 1,868 registered decisions for Christ.

Dr. T. Kagawa was the outstanding campaigner in these meetings, being the key speaker in 119 of the 247 meetings held. The Annual Meeting passed a resolution urging the committee in charge of this movement to carry on through the coming year on an enlarged scale.

The movement's plans for the coming year are projected along two lines. One aims at vitalizing the inner life of the churches and creating an atmosphere that will be congenial for the birth and the growth of the proposed United Church. The other aims at giving the Gospel to hearts that are hungry and perplexed in a world that has lost its way.

Activities in the War Area.

The council has continued its effort to project its Christian influence into the war area. Christian workers have been sent to open evangelistic centers, conduct Sunday Schools and carry on medical work in various areas.

The most outstanding piece of service in this field is the Neighborhood Christian Center opened in one of the poorer districts of Peking. This center was opened, and is being manned and financed by the Christian women of Japan.

It has started a school for girls and a medical dispensary. An average of 100 Chinese avail themselves of the services of this medical unit daily. Its Community Well is proving a boon for its neighbors and proving a point of contact between the center and those whom it desires to serve. This center is under the direction of Dr. Hide Ikenaga, a graduate woman physician. Plans are being made to add a graduate Japanese woman nurse to the staff. The center's annual budget is ¥15,815.

Book Reviews

Compiled by C. K. SANSBURY

EUROPE IN TRAVAIL by Middleton Murry. *THE RESURRECTION OF CHRISTENDOM*, by J. H. Oldham.—*EDUCATION AND SOCIAL CHANGE* by F. Clarke. —*THE MESSAGE OF THE WORLD-WIDE CHURCH* by W. Paton. —*CHRISTIANITY AND JUSTICE* by O. C. Quick.

All published by the Sheldon Press at 1/-.

One of the most hopeful aspects of life in war-torn Britain is the work of the group of thinkers associated with the Christian News-Letter, edited by J. H. Oldham.. To the same group we owe the Christian News-Letter books recorded above. They are stimulating and relevant essays which deserve wide publicity and call for careful thought.

First to be noted is Middleton Murry's profoundly moving series of radio talks on 'Europe in Travail'. What is the disease which is sapping the life of Western civilization to-day? Fundamentally it is the social disintegration caused by the growth of the machine with all its dehumanizing and depersonalizing disruptiveness. Politically that has resulted in the breakdown of democratic institutions on the European continent; economically in the emergence of a standing army of unemployed. Totalitarianism is an attempted and—up to a point successful—solution. It has provided political leadership, has absorbed the unemployed, has created a sense of community, but only at the cost of destroying personal values and preparing for total war. Can countries like Britain carry out voluntarily the drastic social reorganization demanded by a machine civilization and create a democratic national socialism (each word in the definition is meant to count) instead of a totalitarian one? The book searches the conscience of the believer in democracy and confronts him with a direct challenge to personal and social regeneration in the power of Love which is the spirit of Christ.

If Middleton Murry's book is a diagnosis, Dr. Oldham's on 'The Resurrection of Christendom' is the outline of a cure. Salvation for modern society, he believes, lies in an attempt to recover our Christian heritage, not in the sense of going back to the past but of discovering in the central affirmations and insights of the Christian faith new spiritual energies to regenerate and vitalize our sick society." That does not mean the identification of the Kingdom of God with some political programme, for the teaching of the Gospel concerns life in a new redeemed order and cannot be 'applied' in any just-so manner in a society in which professing Christians are a minority.

"What is urgently needed is a social and political faith and philosophy which is compatible with the Christian understanding of the end of man, is leavened with Christian values and owes some of its major insights to Christian minds which have cooperated in its formulation." A social faith so grounded would be marked by the freedom and responsibility of persons, tolerance, social justice, the spreading of authority as widely as possible over the community, reverence for nature, concern for the family, recognition of the claims of the universal Church. Dr. Oldham sees the building of a new Christendom not directly as the task of the organized Church (though from the Church it should receive its inspiration), but as the task of Christian laymen and women in their different trades and professions. He appeals for a 'lay order' dedicated to this vast but vitally necessary work if modern society is not to collapse.

Those who care about such a reconstruction of society cannot, however, rest content with the effort of this generation. Just as vital is the training of the next, so that it may grow up with the right assumptions and ideals. Prof. Clarke's book has many valuable and fruitful suggestions in this field, but as it concerns only the English scene, it does not call for lengthy review here.

More relevant to the subjects of concern to the readers of the Quarterly is Dr. Paton's book on 'The Message of the World-Wide Church.' Here in small compass we are shown the universal Church alive, witnessing, praying, in a world rent by strife, as one of the factors that must profoundly influence any rebuilding of Christendom. But most important is the book's reminder that the Christian Faith is not *primarily* a remedy for the ills of modern society—a sort of spiritual nerve- tonic like Phospherine or Horlick's Malted Milk. Its first claim to be heard is that it is the truth—the truth about God, the world, and the purpose of human life. And its first message to individuals or society is 'Repent'. Middleton Murry and J. H. Oldham would, I am sure, agree with this, but it is Paton who states it most clearly.

Last of the series is Canon Quick's essay on 'Christianity and Justice.' It is more philosophical than the other books, but because it gets down to first principles on what is the most pressing problem of Christian ethics in relation to society today it is in some ways the most valuable of them all. What is the relation between justice, 'the moral principle which regulates the relations of men to one another' and which in greater or less degree is expressed in a nation's laws requiring the ultimate sanction of force for their enforcement, and love, the characteristic quality of the Kingdom of God? The relationship Canon Quick sees to be three-fold. Practically, justice comes before love. Love, the quality of the Gospel, demands the fulfilment of the obligations of justice, but does not rest content with them. Justice, the law, is the tutor to bring us to Christ, but it cannot be dispensed with

in an imperfect society. "Of the three gospels which make a serious claim on the allegiance of men to-day, Christianity alone respects the authority of a law and justice which are in principle something other than mere instruments of its own advancement." Metaphysically, however, love comes before justice. For justice is ultimately rooted in the moral nature of a God of love. And then evangelically, the claims of justice are transcended in the new order of the Kingdom of God, wherein love reigns supreme. "In the moment of conversion a man may well feel that this is the whole truth. But it is the truth for a man or for a society just in so far as he or it has been redeemed and is saved by Christ." The Christian, unlike the Marxian Communist or Tolstoyan pacifist whose faith is of one Testament only, has always here on earth to live in the tension of two worlds at once.

This series can be warmly commended to Japanese Christian leaders, missionaries, and others, who are trying to think out constructively what should be the place and function of the Christian Church in the new political and social structure now in course of building in Japan. —C.K.S.

HOLY IMAGES. By Edwin Bevan. George Allen & Unwin. 184 pp. 7s. 6d

This "Inquiry into Idolatry and Image-worship in Ancient Paganism and in Christianity" will inform the judgment both of the missionary confronted with idolatrous practices in the land of his adoption and of the student of Reunion who is trying to understand the diversity of attitude towards images and icons in Catholic, Protestant and Orthodox churches. The evidence, presented with all the skill and learning of a fine scholar, is bewildering. The Testament seems to oscillate between the view that "idols are nothing" and that they are potent for evil. In the early Christian centuries the evidence from archæology does not tally with the literary evidence. Moreover, there could hardly be a better apologia for Catholic Christian use of images than that of the "heathen" philosopher Maximum of Tyre. Again, the real issue between Catholics and Protestants is not so much whether or not visual symbols should be brought into the service of religion as whether or not the Invocation of Saints is legitimate.

Where lies the path of truth and wisdom through this jungle? Dr. Bevan has given us some sign posts.

As long as images, icons and sacred pictures are regarded as "books of the unlearned," there is no reasonable objection to them. The harm which may be done to true worship is twofold. First, "there is in the case of all æsthetic appeals used in religion as a means to lead to something beyond themselves, a liability for the means to draw interest to themselves, and so to

hinder the process they were meant to further—a liability for the mind to catch in the accidents of the symbol and so confuse, instead of furthering, its approach to reality” (pp. 123, 13). This is what St. Paul means in *Romans* i, 18-25, when he talks of “worshipping and serving the creature rather than the Creator.” In this sense, idolatry is more than image-worship and covers all symbols, mental as well as visible. There are idols in the mind.

Secondly, there is the danger of charging material objects with supernatural potency. Dr. Bevan touches upon this frequently, and especially on pp. 166-8. He would, no doubt, agree with Dr. Oman that grace is essentially personal. It follows—and one could have wished this more explicitly said—that the real danger of image-worship is that it thrives on an obsessive attitude to the material-sacred which is sub-personal, and in the last resort tainted with fear: and such an attitude impedes the growth of the soul.

E. R. Morgan.

(Reprinted from the East and West Review)

THE LIFE OF MARQUIS SHIGENOBU OKUMA—A Maker of New Japan,
by Shimasa Idditti. Hokuseido Press, 423 pp. with Index. ¥6.00.

This is more than a biography. Step by step the author conducts his readers through the period which saw the passing of feudalism and the development of what has been called Modern Japan. The many and varied activities of the long life of Marquis Okuma present the windows through which to view the changing scene and to acquaint oneself anew with the leading participants therein.

Students have been turning the light on the Tokugawa Era until it has become one of the most studied eras of history, not only for its direct reference to the Orient but also for the aid it gives in understanding the social organization and customs in lands where similar institutions had formerly prevailed. Throughout the Meiji Era may be seen a nation changing and taking its place among the so-called powers, adopting and adapting modern science, universal education, parliamentarianism, political parties, and participating as an equal in international affairs.

Throughout it all strode Okuma as a participant, first as an influential leader in the old Hizen clan, which with Tosa cooperated with Satsuma and Choshu, forming the Sat-Cho-To-Hi nucleus at the center of “The Reform of 1868” which term the author prefers to “The Restoration.” From the start of the new government, Okuma came in as a Junior Councillor, one of the group for whose plans and activities their Seniors take or are given credit. Soon he became Vice-Minister of Foreign Affairs, and then concurrently Vice-Minister of Finance, wielding too much influence to escape jealousy

and criticism.. In 1878 he was taken into the Cabinet, though as a result four members withdrew. This is but one of many occasions in which he was at the center of a political wrangle. In 1878 he succeeded to the head of the Cabinet Council, with only the Prime Minister and Assistant Prime Minister above him. With the exception of an interval of about three years he continued in the Cabinet until 1916, serving as Prime Minister on two occasions.

Okuma was known as a radical, as a liberal, as a founder of the Reform Party and later of the Progressive Party. This was during the days of stress when political parties were securing a place in the national life. He will long be remembered as the founder of Waseda University,—one of his activities for the advancement of the cause of the common people. It is an interesting comment on his method of working that “not one scrap of paper containing Marquis Okuma’s handwriting is known to exist.”

Timely is this and other biographies of the period. For light on how the Japanese nation acts in a crucial period, nothing is better than a study of the end of the Tokugawa Era and the early part of Meiji. And for understanding this period, it is of inestimable help to know something of the leading participants. English readers cannot therefore but be appreciative of the appearance of such books as Takekoshi’s “Viscount Saionji”, Kiyooka’s “Autobiography of Fukuzawa Yukichi,” and now this “Life of Marquis Shigenobu Okuma.”

Tokyo.

C. P. Garman.

AI NO SHINSHO—A Life of Walter G. Coates, by Kazufumi Yamanouchi, Kyobunkwan, Tokyo. pp. 214.

On the night of September 24, 1932 a missionary, alone, driving his car to a Christian meeting outside the city of Kofu, met his death in an accident. So deep an impression did his sincerity and Christian character make that one of his many admirers has written a biography in fictional form that is an eloquent testimony both to the subject of the book and to the affection of the author.

Walter George Coates—the characters, including the author and his family, all appear under their actual names—was born in London. He left England, after graduating from his secondary school, for the University of Saskatchewan. Here he soon won the admiration of his fellows and teachers. He achieved a place on the university hockey team and was so effective a player, according to Mr. Yamanouchi, that the defeat of his team on one occasion was attributed to his absence.

Came the Great War, and after considerable mental distress the hero enlisted. The horrors of war are indicated. “A great war does not merely

sacrifice millions of lives. It seems to kill the spirits of those already living." For bravery and coolness under fire Coates was awarded the Military Cross. After the war he returned to Canada to complete his college career. "He gave up the football he loved" for farming on a small scale in order that he might have a farmer's experience first hand. This experience "he presented in a thesis" in part fulfillment for his M.A. degree, awarded in 1920. This together with the sympathy and strength he gained from the war made him a great preacher. "In his drawer were any number of medals he had won, commemorating his great sermons."

Page after page the portrait is built up. He turns down a most promising invitation from the Principal of the Saskatoon Presbyterian seminary in order to go to the foreign field. Janet, as lovely as Walter is heroic, is no more tempted than he by the enticing offer to stay in Canada.

Coates brings his wife to Japan. They see the sights in Tokyo, and then he sums up the Japanese character for Janet's benefit. He praises their achievement in modernizing a feudal country; however "... the worst fault of the Japanese today is that they are indifferent to others so long as they themselves are splendid. For instance ... we are not allowed to evangelize the aborigines in Formosa. The Japanese evangelists should then go, but there is not a single one working *for them*. (Sic) ... If the Japanese opened the window, wouldn't they lead the world and become a people devoted to peace! In the near future the day will come when they cease to be proud only of their strength in war. ...

"A number of highly cultured Japanese understand this well, but the culture of the Japanese masses is low. Quack religions and superstitions abound with impunity. ... That old bad habit of the Japanese—thinking they are good enough by themselves—ah, if only they would get rid of that, Japan would be an even greater country! It would lead Korea and China, and set at ease five hundred million Chinese." Whether this is based on an actual conversation with Coates, the reviewer cannot say. It may be that the author remembers several talks with Coates, or on the other hand he may be making Coates a mouthpiece for his own ideas.

For three years Coates works in Formosa, then is stationed in Nagoya. "In 1927, on account of certain circumstances, displaying a manly, splendid attitude, he left the Canadian Presbyterian Church and took appointment with the United Church of Canada. The latter half of the book is devoted to his last furlough and his three years in Kofu. All the members of the Mission family are faithfully and lovingly described—Miss Haig, Miss Kinney, Mr. Hannaford—"tall of stature and high of nose,"—Kagawa, the Japanese Methodist ministers of the Yamanashi district. We are told of some of the characters that become Christian under Coates' influence and of many incidents illustrating his character and breadth of view.

It goes without saying that among his virtues were to be counted pro-Japanese sentiments. At the time of the Manchurian incident Coates, out for a walk with two of his children, stopped to watch some soldiers returning to their barracks. "When he saw the sincerity on their sunburnt faces, he instinctively took off his hat and bowed. He stood motionless watching them pass." As for the Manchurian Incident itself, "he well understood that Japan, on the road to racial expansion, was waging the war from conditions that were unavoidable . . ."

Those who knew Walter Coates may be a little disappointed at the sentimental saint that appears in these pages. However, we should remember that a good man is the most difficult character to depict in action. We should also remember that the author probably has, consciously or unconsciously, an apologetic aim. He tells his public, quoting chapter and verse, that a Christian missionary can be a brave soldier, a sacrificing evangelist, and a lover of Japan. And that is much to be thankful for in these days.

Kanazawa.

—W. H. H. Norman.

CATHOLIC ENCYCLOPAEDIA FOR JAPAN (Katoriku Daijiten). Publishers, Fuzambo & Co., Tokyo. Pages: 849. Price: 15 Yen.

Of all Asiatic countries Japan is first to have an up-to-date Catholic Encyclopaedia. Not even the Philippines, known as the only Catholic country of the Far East, can boast of such a special reference work, while the plan of the Fu-Jen University at Peking to publish a similar work for China is still in its initial stage.

The Katoriku Daijiten, edited by the Jochi Daigaku (Sophia University) and published by the well known publishing firm Fuzambo & Company, embodies the work of many years of collaboration between Japanese and foreign scholars. In the year 1935 Professor Dr. J. B. Kraus, S.J., visited Europe to secure the collaboration of prominent authors in Germany, Italy, France and other countries. A special arrangement was made with the lexicographical Institute Herder, Freiburg i. Br., well known for its outstanding lexicographical publications and encyclopaedic works, such as "Herders Konversationslexikon," "Lexikon fur Theologie und Kirche von Dr. Michael Buchberger," "Staatslexikon," etc.

Representative Eastern and Western scholars have formed a phalanx of joined action to shed enlightening information on typical values of Christian culture in its manifold aspects: philosophy and theology, literature and arts, history, science, sociology, education, etc.

Great names have been enlisted in creating this standard work on Catholic thought and life, past and present: Karl Adam, Theodor Steinbuechel,

Martin Grabmann, W. Schnidt, E. Przywara, A. Gemelli, Giovanni Papini, Jaques Martain, Francois Mauriac, Kotaro Tanaka, M. Anesaki, N. Murakami and a great number of other well known authors.

Quite a new type of Encyclopaedia, covering the entire cycle of Catholic culture, has been the result of the combined efforts of the editorial Committee at the Jochi Daigaku, of the expert staff of the Institute Herder and of the publishing firm Fuzambo, both being reputed for their high accomplishments in the lexicographical field. Some special features are: Systematic treatment of all major issues in philosophy, theology, liturgy, history, art, sociology, and literature, under comprehensive titles; surveys of Catholic life and culture in different countries, giving first, a concise history of the Church in the respective countries; second, the present organization and extension of the Catholic Church in that country, hierarchy, religious orders and associations, Schools, Press, Catholic Action, Charities, finally, showing the cultural type of the country treated as reflected in its literature and art, especially as influenced and inspired by Catholic motives and thought.

In addition, the first volume, just issued, contains the best survey and summary of Kirishitan problems hitherto offered by competent authors, most of whom are Japanese.

The publishers must be complimented on the fine set-up and excellent illustrations, the color prints showing a perfect degree of technical proficiency, surpassing in some ways even the reproductions of well known European standard works.

The enterprise, now yielding its first fruits, owes its origin to the personal initiative of Pope XI, who consecrated the first Japanese Bishop and transferred the archepiscopal See of Tokyo to a Japanese prelate, Ggr. Doi. His successor, Pope Pius XII, continued taking a keen interest in the progress of the work. A specially bound copy has been presented to His Holiness. The Catholic Encyclopaedia will be a spiritual link joining the Japanese-speaking Catholics of the Mother Country and those living in Korea, Manchoukuo, China, California, Hawaii, the Philippines and Brazil.

—Reprinted from Japan Times and Advertiser, December 19, 1940.

LIVING RELIGION AND A WORLD FAITH, by William E. Hocking, Macmillan, \$2.50.

Dr. William E. Hocking of Harvard recently gave the celebrated Hibbert Lectures which have been published as *Living Religion and A World Faith*. His thesis is an outgrowth of his work as chairman of the committee that conducted the Laymen's Inquiry into foreign missions and published its findings under the title *Re-thinking Missions*. He lays down the proposition

that the times demand a world religion and that "pluralism" now out-dated will be submerged in a more universal faith. The way to get a world religion, he contends, is not by radical displacement; that is, one religion like Christianity displacing another religion like Hinduism. Nor does he think we will get a new religion by a synthesis of all religions. He proposes that a new religion should come through what he calls a process of reconception. For example, as regards Christianity, he would say, let there be included in a world religion all those high values of other religions which might add meaning and body to Christian faith without destroying the consistency of Christian belief. In an excellent chapter Dr. Hocking discusses the role of Christianity in bringing about a world faith. We have no doubt but that this book will cause much debate and will be a point of reference for much discussion.

—Book chat—C. E. Lemmon, *WORLD CALL*, November, 1940.

NIPPON NI IKITA KIRISUTOKYO (Christianity as lived by Japanese) by *Kashio Kioka*. Published by *Suimei Shoin*. Price 80 sen.

Some years ago there appeared a book written by Dr. Kikutaro Matsuno, the former director of the Christian Literature Society of Japan. The book was entitled 'A diary of the Angels', and contained stories and anecdotes concerned with the progress of the Christian Church in Japan. It became a popular book among Christians and had a wide circulation. The book under review is similar to that, but with a slight difference. While Dr. Matsuno's book contained material gathered chiefly from his experience as secretary of various Christian movements and was inclined to be official and organizational, Mr. Kioka's book is composed of matters which have come under his observation during some thirty years as a layman of the Presbyterian (Nikki) Church of Japan. As a result the two supplement each other, the one being clerical and organizational and the other lay and private in the viewpoints of the authors.

While considerable talk and some serious study is going on among the Christians of the country regarding the 'Japonization of Christianity' only a little has been achieved in the way of theory and thought. But on the practical side there has been case after case of the evidence of God's working in individuals, and through the individuals in wider spheres. It may be that the Church in Japan requires more of these evidential materials before she can undertake the work of systematising the Christianity belonging to the Japanese genius.

Stories of how Miss Michi Kawai found the site for her school and raised the one thousand yen needed to complete the purchase, of the heroic stand

made by General Hibiki (whose death recently at the age of 84 was lamented by many Christians) at the conclusion of the Russo-Japanese War which prevented alcohol entering into the Japanese army bound home after the victory, and fifty other such tales will interest the reader and impress him with the unmistakable evidence of the strength of Christian character to be found when Japanese are led to the grace of God through Christ.

Tokyo.

—M. S. Murao.

SURVEY NOTE ON 1940 CHRISTIAN LITERATURE IN JAPAN.

The year 1940 was not a very productive year for Christian literature in Japan. It is true that the publication of books was not an easy task in that year. But in spite of the difficulties the secular world produced a considerable number of good books. That the Christian Church had to pay more attention elsewhere may account for this lack of productiveness of Christian books. Still, it is to be regretted that, while the Church could stage a big gathering of twenty thousand people in commemoration of the 2600th anniversary of the founding of the nation, no commemorative literature could be published to match it, as a surveyor in the Bulletin of the Christian Literature Society has pointed out. When the United Church becomes a reality much work will be done to compensate for this lack, it is to be hoped.

Professor Hiyane completed his work on the history of the Church in Japan by publishing two final volumes to follow the three which had preceded them. Miss Masako Ogawa's 'Kojima no Haru' continued to have a wide sale in the second year of its publication. This is the diary of a Christian girl who worked to find the lepers in the islands of the Inland Sea and induce them to go to the asylum. Nichiyo Sekaisha's 'Christian Encyclopaedia' appeared in its second edition. Prof. Yoshitomo Ushijima published a study of the psychology of youth which received the recommendation of the Ministry of Education. As the year approached its close, the Roman Catholic Church in Japan published the first volume of the Dictionary of the Catholic Church, a monumental work on which that church has been working during the past six years. It is to be completed in four volumes. It was announced during the year that the Roman Catholic Church in Japan has started a translation of the Old Testament, and the National Christian Council at its November meeting passed a resolution to promote the revision of the Old Testament. And this in the year when, for the first time a voice was heard in Japan condemning the O. T. as the book of the 'detestable Jewish people.'

Tokyo.

—M. S. Murao.

The Missionary Mind

St. John's Vicarage,
Mead, Eastbourne, England.

To the Editor:—

As the 'Former missionary to Japan' alluded to in the editorial notes of the July issue, and incidentally, as the first editor of the *Japan Christian Quarterly*, I have naturally read your comments both with interest and care. I am tempted to discuss them at some length, but will content myself with one observation and one question. The observation is this—your statement 'Gott mit uns can be no more true of the English than of the German fighters in any way', would suggest an entire surrender of the faculty of moral discrimination—rather a serious omission, I would suggest, on the part of a missionary who is supposed to be the bearer of a Christian morality. The question is this—What do *you* think should be the attitude of the churches in Britain towards the issue raised by the present conflict? I shall look forward to your answer in the January issue.

September 16, 1940.

—W. H. Murray Walton.

Editor's reply:—The above letter from Mr. Walton is a reaction to the editorial in our July Quarterly entitled "Confusing political and religious goals." The editor does not wish to unduly or acrimoniously protract discussion of any problem treated in these columns, particularly as our magazine is a quarterly and by the time reactions to previous issues are received and published the matters under consideration may be forgotten by our readers.

However since Mr. Walton is one of our own esteemed family of former editors and since he asks a sincere and straight-forward question, it seems only proper to give him and any who may have made similar queries an honest answer.

Concerning the "Gott mit uns" complex, we need only reply that moral discrimination as to offensive and defensive war involves penetration to and discernment of origins of the conflict in question. To thus view the present European war is to see clearly that French, British—yes, and Italian, Japanese and American—selfishness and pride as victors in the first World war are in large measure responsible for the present catastrophe. If one grants this, it is scarcely necessary to labor with Mr. Walton's suggestion that for followers of Jesus moral discrimination may justify murder; but

one can then proceed to answer the second question raised, What do *you* think should be the attitude of the churches in Britain towards the issue raised by the present conflict?

This is not easy, especially as the editor's own nation is involved deeply both in the antecedents and in the prosecution of the present war, to say nothing of the outcome thereof. Let us for practical considerations therefore regard the English-speaking Christian conscience and voice as essentially one, and try to outline a policy and program for Anglo-Saxon Christians in general, rather than for British churches alone.

In the first place let Christians of the so-called privileged classes and democratic lands, now so besieged by those who are jealous of their wealth and power, frankly and publicly confess that the society accepted complacently, if not actually produced by, the bourgeois church members of today is unjust, undemocratic and un-Christian, that we who profess to be followers of Jesus have no desire either to perpetuate it or to enjoy its benefits so inequitably distributed, and that we will give our full energies hereafter to correct its manifest faults.

Secondly, in line with such repentance and determination, let us as members of the body of Christ unite in moral pressure upon Gt. Britain and the leaders of her empire to define their aims in this war in terms other than the destruction of the very Nazi-Fascism which they and we have helped to create. The Archbishop of York has said, "It is not enough for us to preserve our civilization as it was before the war." If the British government seeks only a return to a pre-war Europe and world, then let us all know it, in order that by moral suasion we may compel all our leaders to envision an order of a different, a more equitable and therefore a more stable character.

Thirdly, let American and British and all Christians the world over put themselves on record as demanding this new and more Christ-like order. It seems altogether possible that even at this late date Christians and non-Christians alike throughout the world, even in the lands apparently determined to uproot Christianity as an undesirable element in their national life, will respond to the new spirit and technique. Perhaps, after all, the greatest weakness in our Christian faith is that we who profess it have not applied it in our own spheres of social relationships, and God's New Order may be merely awaiting an awakening to this on the part of the Christian Church.

News Notes

Compiled by M. D. FARNUM

SECOND GENERATION BUDDHISTS IN CONFERENCE. The first conference in Japan of second-generation Buddhists was held at the Tsukiji (Tokyo) Hongwanji on Nov. 2 under the auspices of the Tokyo Nikkei Bussei Society and the Kokusai Buddhist Sunday School of Kyoto. The objective of the conference was the organization of a Japanese Buddhist Society for second-generation young people. Round-table discussions took place on the following subjects: The Second-generation and the New Order in the Far East, The Second-generation and Japanese Youth, Occupation Problems of the Second-generation. (J. T. & A.)

BROTHERHOOD CHANGES NAME. At the annual meeting on Nov. 12 of the Council of the Brotherhood of St. Andrew in Japan, the organization's name was changed to "Nippon Seikokwai Seinen Dobokwai" or the "Young Men's Brotherhood of the Nippon Seikokwai." The new name was chosen as being more understandable by the people among whom it works and because it associates the organization more directly with the church of which it is a part. (J. T. & A.)

EAST ASIA EVANGELISTIC SOCIETY FOUNDER DIES. On November 22 the death occurred of Major-General Nobusuke Hibiki, retired, 83-year old founder of the East Asia Evangelistic Society which sponsors Christian work on the continent. The General took a keen interest in the program of the YMCA and YWCA, being a director of both organizations. (J. T. & A.)

MISSIONARY FROM KOREA HELD ON RED SUSPICIONS. Miss Edna Lawrence, a nurse on the staff of Severance Hospital at Seoul for twenty years, was removed by police officials from the ship on which she was a passenger to America and returned to Seoul from Yokohama, the charge being that she had participated in communistic activities. After ten days, Miss Lawrence was cleared of the charge and released. (J. T. & A.)

MISSIONARY DECORATED FOR WORK IN EDUCATION. In connection with the 2600th anniversary of the founding of the Empire, Miss Olive I. Hodges, long-time principal of the Yokohama Seibi Jo Gakuin, was decorated by His Majesty the Emperor with the Sixth Class Order of the Sacred Treasure. Miss Hodges has been a missionary in Japan under the Board of Missions of the Protestant Methodist Church since 1902. (J. T. & A.)

FIRST CATHOLIC LEXICON IN JAPANESE. Plans have been completed for the publication next year of a Roman Catholic dictionary which will be the first of its kind in Japanese. Work on the dictionary was undertaken by Sophia University after the Vatican envoy to Japan proposed such a compilation at a meeting in 1934. (J. T. & A.)

PURIFICATION RITES BEING REVIVED. Under the auspices of the Shinto Ritual Board of the Home Ministry, the purification ceremony, a traditional Shinto event for New Year's eve is being revived on a grand scale. Pamphlets explaining the significance of the ceremony are being sent to all prefectural authorities, while encouragement to observe the ceremony will be furthered by neighborhood associations and over the radio. (J. T. & A.)

RESOLUTION ADOPTED REGARDING CHURCH UNION. At the All Japan Christian Conference celebrating the 2600th Anniversary of the Founding of the Empire the following proclamation regarding the organization of one Protestant Christian Church in Japan was unanimously adopted:

"From the time that H.I.M. Emperor Jimmu founded the Empire 2,600 years ago the Imperial reign, in an unbroken line, has radiated its glory around the world. When we contemplate this glorious history we are deeply moved. On this occasion the Christians of all Japan unite in reverently acclaiming 'His Majesty the Emperor, Banzai!'

"In the present greatly disturbed condition of the world no nation can be at ease, not even for a moment. In the West a calamitous war is being waged. In the East the China Incident has as yet reached no conclusion.

"In the midst of these calamities our nation, steering its course unerringly, is developing its resources and power. This we firmly believe to be due to the help of Heaven and the august and unique national constitution based on one Sovereign and all the people.

"Faced with a changing world our nation has established a new structure and is pushing forward in building a new order in Greater Eastern Asia. We Christians in instant response, casting aside church and denominational differences and through church union and united effort, join in the great task of giving spiritual leadership to the people, in respectfully and loyally assisting the Throne in Government and in rendering service to the nation.

"We hereby on this Anniversary Day make the following declaration:

1. We pledge ourselves to the task of preaching Christ and fulfilling our mission of saving souls.
2. We pledge ourselves to the achievement of the union of all denominations in one Church..
3. We pledge ourselves to endeavor to raise the level of spiritual living.

to lift the standard of morals and to strive for a renewal of the nation's life. (NCC Bulletin).

COMMISSION ON CHURCH UNION APPOINTED. Following the Anniversary Celebration those who had been appointed by the various denominations to serve on the Commission on Church Union met at the Tokyo YMCA and organized. Bishop Y. Abe was elected chairman, Rev. M. Tomita, vice-chairman, Reverends A. Ebisawa and T. Miyakoda secretaries and Hon. T. Matsuyama and Rev. T. Obara treasurers.

The following denominations have appointed representatives to serve on this commission: Presbyterian-Reformed, Methodist, Congregational, Baptist, Evangelical, Evangelical Lutheran, United Brethren, Friends, Free Methodist, Methodist Protestant, Disciples of Christ, Two branches of the Holiness Church, Christian Alliance, Nazarene, Church of Jesus Christ, Tokyo Christ Church, Holy Garden, United Church of Japan, Federated Church and the Evangelistic Band of the World. The Anglican Church will be represented by the three observers.

This commission has been given full power to take the measures necessary for the realization of union. It will carry on its work through four departments: one on the formulation of a creed, one on organization, one on finance and one on ministerial personnel. (NCC Bulletin).

N. C. C. CALLS ASSOCIATE SECRETARY. Because of the ever multiplying activities that demand the time and the thought of the Council staff Rev. I. Chiba has been called from the pastorate of the Yokohama Baptist Church to serve as Associate Secretary of the National Christian Council.

(NCC Bulletin)

DR. VORIES TAKES CITIZENSHIP. Dr. Wm. M. Vories, founder of the Omi Brotherhood at Omi-Hachiman, has taken out Japanese naturalization papers. It is reported that Mrs. Vories has established a branch of the Hitotsuyanagi household, of which she is a member, and that Dr. Vories will take his place in that family. A statement announcing his purpose to this effect was recently read by Dr. Vories before the Hachiman shrine near the family residence.

SOPHIA UNIVERSITY HAS NEW HEAD—The Board of Trustees of Sophia (Jochi) university (Catholic) in Tokyo has designated Dr. Yachita Dehashi to succeed President Hermann Hoebell, recently resigned.

NEW PRESIDENT OF FERRIS SEMINARY. Rev. Senji Tsuru has been elected President of Ferris Seminary in Yokohama, succeeding Dr. H. V. E. Stegeman who resigned on the eve of the school's 70th anniversary.

ISHIHARA NEW PRESIDENT OF WOMEN'S CHRISTIAN COLLEGE. To succeed Dr. Tetsu Yasui, president of Tokyo Women's Christian College since its establishment, Dr. Ken Ishihara, former director of the law and literature department of Tohoku Imperial University in Sendai, was recently elected to lead the school through the difficult days confronting all Christian institutions. The new president gave assurances in his inaugural address of his desire "to promote faithfully and successfully the (Christian) ideals for which the college stands." (JT & A).

SHRINE BUREAU WANTS GOD-SHELVES IN ALL HOMES. The enlargement of the Shinto Shrine bureau in the Ministry of Home Affairs and the expansion of its duties promises to produce a nation-wide movement to put a god-shelf in every home, according to recent reports. It is said that not more 60% now have them and greater reverence for the deities is thought necessary in the present emergency. (JT & A).

WELFARE MINISTRY PLANS RURAL MEDICAL SERVICE. Plans for establishing a public doctor system and hospitals in rural districts having no medical facilities are being formulated by the Welfare Ministry, according to the Asahi. Expenditures of approximately 750,000 yen have been decided on for the plans which will go into effect during the present year. (JT & A.)

WILMINA BECOMES OSAKA JO GAKUIN. The name of the Girls' High School in Osaka, long connected with the Mission of the Presbyterian Church in the U.S.A. has been changed from Wilmina Jo Gakko to Osaka Jo Gakuin.

N.C.C. GIVES FAREWELL TEA FOR ADMIRAL NOMURA. Admiral Kichisaburo Nomura, new Ambassador to the United States, was the honored guest at a farewell reception given by the National Christian Council at the Kanda YMCA in Tokyo, Wednesday afternoon, December 18th. Rev. M. Tomita, chairman of the Council, spoke on behalf of the Japanese memoes and Dr. William Axling on behalf of the Americans present. Mr. T. Matsuyama, M.P., spoke as a Christian laymen. All urged Nomura to take full cognizance of the prayer and the power of Christians both in Japan and in America for the achievement of peace in the Pacific. The Ambassador replied that he recognized the difficulty of his undertaking but was determined to leave no stone unturned to bring better understanding and relationship between the two countries. (JT & A).

JAPANESE WOMAN EVANGELIST IN KOREAN CHURCH. In July Kimwha church had perhaps the greatest revival meeting ever held here. A Japanese lady evangelist did the preaching in Korean. The church was filled at every meeting, and no one was admitted after services began. She spoke from two to three hours each time and the Holy Spirit was present in power. Men

were present in almost equal numbers with the women. Several leading men of the town were converted. Four or five of the young men are thinking of studying for the ministry. —*Rev. V. W. Peters in Korea Mission Field.*

GOVERNMENT HONORS KOREA MISSIONARIES. In observing the 30th anniversary of the founding of the Government-General of Chosen, on October 1st, citations and ceremonial cups were conferred upon the following:

B. W. Barnhart, Keijo Y.M.C.A.

A. G. Fletcher, M.D., Northern Presbyterian, Taiku.

J. Z. Moore, D.D., Methodist, Pyeng Yang.

R. M. Wilson, M.D., Southern Presbyterian, Soonchun.

H. H. Underwood, Ph.D., Litt.D., Northern Presbyterian, Keijo.

The two M.D.'s are in charge of large work for lepers and Dr. Fletcher also maintains one of the largest Mission Hospitals in Chosen.

Dr. Moore represents the day-by-day, church-by-church evangelistic work that has in the past occupied most of the ordained men in the various missions.

Mr. Barnhart came to Korea 25 years ago for Boys' and Physical Work in the Central Korean Y.M.C.A. He is now Honorary Secretary in the Japanese National Y.M.C.A.

Dr. Underwood is President of the Chosen Christian College.

Recognition of their work, and through them of that of their colleagues, by the Government, on this occasion, is most gratifying to all who are interested in religious, educational and philanthropic work in this peninsula.

—*Korea Mission Field.*

CONGREGATION OF JAPANESE NUNS MARKS PROGRESS. On the occasion of a recent profession of three nuns, the Japanese Sisters of Charity, a recent foundation, received three new novices and six postulants into their ranks. The aim of the Congregation is to assist in spreading the Faith through the exercise of charity. A branch house is about to be established in the town of Tano, where a piece of property has been acquired and a benevolent institution will be opened. Sisters of the same Congregation conduct a house of charity opened in Miyazaki by the Salesian Fathers on Don Bosco.

—(*Fides News Service*).

MISSION PLANS TO SEND JAPANESE STUDENTS TO SPAIN. A Hispano-Japanese agreement signed on July 14 looks forward, among other things, to a series of cultural exchanges. It advocates the sending of Spanish students to Japan and of Japanese students to Spain. Following the announcement of the agreement, the Prefect Apostolic of Shikoku, Monsignor Modesto Perez, O.P., is considering the possibility of recommending a num-

ber of students from the commercial school of the mission at Matsuyama and other Catholic schools. The time and manner of transferring them to Spain is being carefully considered, so as to assure the success of the project.

—(*Fides News Service*.)

ORIENTATION COURSE FOR MISSIONARY SISTERS. With a view to the more perfect coordination of the multiple missionary activities of the religious congregations of women in Japan, a special course of studies was held in Tokyo during the past Summer. All communities of Sisters actually at work in Japan, with the exception of the cloistered communities, were invited to send a representative group. The response was excellent, some 140 Sisters from thirty-three different congregations reporting for the course. Lectures were given by the Apostolic Delegate, H.E. Archbishop Paul Marel-la, by the Most Rev. Peter Tatsuo Doi, Archbishop of Tokyo, by the Rev. Herman Heuvers, S.J., Rector of Sophia University in Tokyo, and by the Director of the Catholic agency. This highly successful gathering of mission personnel has strengthened the hope that the united and properly co-ordinated efforts of the many Congregations of women in Japan with their numerous schools and beneficent institutions may produce copious fruit for good in the Empire of the Rising Sun.

—(*Fides News Service*)

GOVERNMENT-SPONSORED LECTURES ON RELIGION. An interesting series of lectures and discussions initiated some years ago by the Religions Bureau of the Ministry of Education has taken on additional significance this year because of the religious reorganization now being carried out by Japan's national leaders. For the Department of Education, of course, Religion is regarded either academically or politically, or both, and it is interesting to compare the subject matter presented in the peaceful old classical and religious centre, Kyoto, with that considered in the present capital with its maelstrom of political activity. Nevertheless it is significant that in attempting to bring Japan's religious thinking (and acting) into conformity with the main lines of Shinto, Buddhist and Christian traditions, such a wealth of material should be passed in public review.

At the Ryukoku Daigaku (Buddhist university) in Kyoto from November 19th to 22nd the following subjects were considered:—

Laotze worship and Taboo	Sadao Nakanishi
A Reflection of Religion as Life itself	Akio Fujimoto
Religious development in Childhood and its relation to Superstition	Hiroyuki Seki
The Idea of a racial God in antiquity	Joji Tanase
Religion and Politics	Itsuzo Shimabara
Religion and the Geneological Problem	Kakuzan Murata

Religious Experiences of Japanese war Heroes	Raio Nishizawa
Life and Death in Religious Ritualism	Yasutaka Nakamura
Religion and Science	Keiji Nishitani
Religious Anthropology	Yasusaburo Tazawa
The Universal Plan and the Function of Religion	Riichiro Hoashi
Problems arising from the present religious situation	Keitoku Ikioi
Religion and the Dialectic Method	Kyodo Shibano
E. Brunner's Theology centered in Soteriology and Shinran's teaching	Kunitoshi Oka
Rationalism in Religion	Genho Hoshino
Religious Existence	Masanaga Awoji
The Transcendence of Logic and Transcendental Logic	N. Nagasawa
The Related and Unrelated Community	Masanao Katayama
The Religious Attitude in Folklore	Chomin Nakano
The Process of Growth in Religious Psychology	Ryusei Ueno
Relation of Shinto and Buddhism in the middle ages	Kenryo Takezono
The character of Buddhist enterprise in the Meiji era	Kuraji Uesaka
The concept of God in medieval Buddhism and its culture	Hiroyuki Kyojima
Some considerations with respect to the beliefs of Shotoku Taishi	Toyobumi Okura
Spiritual existence and Salvation in ancient Shinto	Komazo Mizoguchi
Social relations in Religion	Iichi Oguchi
The <i>Jinja</i> Shinto shrines in its essentiality	Genchi Kato
The concept of divine descent in Japanese theory	Masayasu Ono
Educational policy and Buddhism during the Restoration	Shokin Furuda
The influence of Buddhism, and especially of Zen ritual upon Japanese Customs	Takudo Raima
Mohammedanism as a system of self-conviction	Akio Saki
Sanbai-San	Sukeo Kamine
The Religious Significance of the Mirror in Japan	Yasuji Maeda
Buddhist imitation of Taoism	Tatsushige Kanayama
Mountain asceticism in Japan	Hideo Kishimoto
The Parables of Jesus, theologically considered	Enkichi Kwan
The Concept of the Kingdom of God	Hiroyasu Fukutomi
Sermon: The meaning of Scripture: Philippians 1:27-31	K. Hashimoto
The idea of Martyrdom in early church history	Tetsutaro Ariga
Theology in the early Christian Church	Minoru Okada
The State, the problem of Religion, and Christianity	Kyoji Tominomori
Yahweh, the Name of God	Chijin Ishihashi
In Tokyo at the Meisho Kaikan in Shiba Park from November 22nd to 27th the following subjects were discussed:	

The Japanese Empire and Shintoism	Shozo Kawano
Japanese Spirit and Buddhistic thought	Taisetsu Suzuki
The Development of Buddhism in Japan	Taiei Kaneko
Reformation in Religious Education in Japan	Hisaharu Kondo
Japanese Spirit and the Classics	Tenyu Muraoka
Recent international tendencies and the New Japan	Yoji Hirota
Fundamentals of Japanese Spirit	Masami Kinohira
Japanese Spirit and Christian Thought	Tadaichi Uoki
The sudden change in International affairs and the problem of national resources	Kinjiro Harada
National Spirit and Religious thought	Enku Uno

JAPANESE CHURCH WILL "PROTECT" MISSIONARIES—The following October 28th action of the Board of Directors of the *Kumiai* Church in Japan with respect to the homegoing of missionaries of the "American Board" connected with the Japanese Church, in response to evacuation advice from Washington and their Consular authorities is significant:—

"In regard to the request of (certain missionaries) . . . that permission be given for their families to return to the United States in accordance with the advice of the State Department, it would seem that, if the policy of the United States government is followed, not only the families of these two but the families of all the missionaries will withdraw; but from present conditions it is difficult to see the necessity of this and, moreover, even though a situation arises in which because of international relations it becomes impossible for the United States government to protect the missionaries, we desire to have the honor and responsibility of that protection; and we express our regret regarding this request. However, for any family of a missionary whose circumstances make it seem wise for them to return we approve their return to the United States for an indefinite period."

GAUNTLETT FAMILY TO BECOME JAPANESE SUBJECTS. Mr. and Mrs. Edward Gauntlett and their youngest son Trevor have applied to the Home Ministry for permission to renounce their British citizenship and become subjects of Japan, according to the *Hochi Shimbun* and *Japan Times*. Mr. Gauntlett has been in Japan 51 years as a teacher and holds the Third Class Order of the Sacred Treasurer. Mrs. Gauntlett, a Japanese by birth, has long been associated with temperance, purity and peace movements in Japan and throughout the world.

Personals

Compiled by FLOYD L. ROBERTS

NEW ARRIVALS

HUDDLE. Rev. and Mrs. B. P. Huddle (ULCA) arrived in Japan October 12, to join the Mission of the United Lutheran Church in America. They reside at 488 4-chome, Mabashi, Suginami Ku, Tokyo.

ARRIVALS

ARMSTRONG. Miss Margaret E. Armstrong (UCC) returned from furlough in Canada in August and is again at Aoba Kindergarten, 274 Sogawa Cho, Toyama City.

CLAZIE. Miss Mabel G. Clazie (UCC) returned to her work at the Aiseikwan in September after furlough in Canada.

COURTICE. Miss Sybil R. Courtice (UCC) returned early in September from her furlough spent in Canada and is again at 2 Torii Zaka, Azabu, Tokyo.

DEMPSIE. Rev. and Mrs. George Dempsie (JRM) arrived in Yokohama from Canada by the "Heian Maru" on November 27. They reside at Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu..

GREENBANK. Miss Katherine Greenbank (UCC) after a year's furlough in Canada is again stationed at the Yamanashi Eiwa Jo Gakko, Kofu City.

HAIG. Miss Mary T. Haig (UCC) arrived from furlough the end of September. Miss Haig's address is 2 Torii Zaka, Azabu, Tokyo.

HOLTOM. Dr. D. C. Holtom (ABFMS) arrived in Yokohama on Oct. 14 after leave of absence for the summer months in the United States.

POWLES. Rev. P. S. C. Powles (MSCC) returned from furlough October 19 by the "Heian Maru" and returned to Takata, later moving to Obuse.

RYAN. Miss Esther L. Ryan (UCC) returned from Canada in September after a year's furlough and is again at 96 Hoeikami Cho, Fukui City.

SCRUTON. Miss M. Fern Scruton (UCC) returned to her work in Nagano in early September after furlough. Her address is 69 Agata Machi, Nagano City.

DEPARTURES

- ALBRIGHT. Mrs. L. S. Albright (UCC) and three children sailed for Canada on the "Hikawa Maru" November 8.
- ANDERSON, Miss Mary E. Anderson (PCC) left Japan for her home in Canada in December.
- ARCHIBALD. Miss Margaret Archibald (PS) left on furlough November 16th sailing from Yokohama on the "Kiyosumi Maru".
- BADGER, Rev. and Mrs. E. Badger (SPG-Kobe Diocese) of Himeji, left for Melbourne, Australia, December 3rd.
- BEE. Mr. and Mrs. William Bee (JEB) of Kobe left for Canada on the "Empress of Asia" December 31st.
- BERRY. Dr. Arthur D. Berry (MEFB) of Aoyama Gakuin, Tokyo and his sisters Miss Effie and Miss Anna Berry sailed for the United States on the "President Coolidge" January 4. Miss Anna, who had been in ill health for some time, passed away on shipboard January 6th.
- BEST. Mrs. E. V. Best (MES) and son of Matsuyama left Japan on October 27th for their home in America.
- BOTT. Miss Muriel and Mr. Jack Bott (UCC) sailed for Canada on the "Hikawa Maru" November 8.
- BRADY. Rev. and Mrs. J. H. Brady and family (PS) left on special furlough on October 29th, sailing from Kobe via the "Tatsuta Maru."
- BRUNS. Rev. and Mrs. Bruno Bruns (RCA) and family of Saga left on furlough on November 13, sailing on the Yawata Maru, from Yokohama.
- BUCHANAN. Mrs. D. C. Buchanan (PN) sailed with her children from Kobe by the "Asama Maru" on November 27. Mrs. Buchanan is returning to the United States for medical treatment.
- CARY. Miss Mary Alice Cary, daughter of Rev. and Mrs. Frank Cary (ABC FM) of Matsuyama left for America on the "Asama Maru" November 29. She will attend high school in Auburndale, Mass.
- CHAPMAN. Mrs. J. J. Chapman (PE) of Kyoto, sailed on October 17 on the "Nitta Maru" to San Francisco, en route to her home (and several as yet unseen grandchildren) in Virginia.
- COURSE. Mrs. James Course sailed for her home in California November 16th. She will be with her mother during the winter but hopes to return to Japan in the spring.
- CRAWFORD. Rev. and Mrs. Vernon A. Crawford (PS) and family have left on special furlough. Mrs. Crawford and the children sailed on November 5th by the "Hikawa Maru" and Mr. Crawford on December 6th by the "Heian Maru."
- CURTIS. Miss Edith Curtis (ABCFM) left on November 25th for America on health leave. Her address is: 1050 Spruce Street, Berkeley, California.

- DECKINGER.** Rev. and Mrs. W. J. Deckinger (EC) and their son Billy sailed from Yokohama on board the "President Coolidge" November 10th for health reasons. Their address will be 208 Allison St., Newton, Kan., U.S.A.
- DOZIER.** Mrs. Edwin B. Dozier (SBC) and two children sailed from Yokohama on November 25th for America.
- ELDRIDGE.** Mr. and Mrs. Paul Eldridge (SDA) and family of San-Iku Ga-kuin in Chiba-Ken left in November for Manila where they will resume their work.
- ENGLEMANN.** Rev. and Mrs. M. J. Englemann (ERC) and family sailed for the United States on the "Yawata Maru", November 13. Because of the poor health of Mrs. Englemann their furlough date was advanced a few months.
- ERICKSON.** Dr. and Mrs. S. M. Erickson (PS) left Japan on special furlough, sailing from Yokohama via the "Kamakura Maru" on November 20.
- FARNUM.** Mrs. M. D. Farnum (ABF) and three children left Yokohama November 29, on the "Asama Maru," for furlough.
- FISH.** Miss Thelma Fish (MES), for two years a teacher of Domestic Science in Hiroshima Girls' School sailed on November 27th for America on the "Asama Maru."
- FOOTE.** Miss Edith L. Foote (PE), sailed on the "President Pierce", Nov. 4th on sick leave accompanied by MISS ANNA S. VAN KIRK, R.N., of St. Barnabas' Hospital, Osaka. Miss Foote, formerly treasurer of the District of Kyoto, will probably enter a sanatorium for treatment.
- GARDNER.** Miss Emma Eve Gardner (PS), sailed from Kobe on November 23rd via the "President Taft" on special furlough.
- GILLETT.** Mrs. C. S. Gillett and children (ABCFM) sailed on November 25 for America. Their address is 269 St. Joseph Ave., Long Beach, California.
- GOVENLOCK.** Miss Isabel Govenlock (UCC) of the Shizuoka Girls' School sailed on furlough by the Canadian Pacific line the end of December. Miss Govenlock's address while in Canada will be 481 Baker St., London, Ontario, Canada.
- GUTHRIE.** Mr. and Mrs. Guthrie (SDA) and family left Tokyo for their new post in the Philippine Islands in November.
- HACKETT.** Mr. David Hackett, son of Mr. and Mrs. H. W. Hackett (ABCFM) sailed for America October 30th. He will attend high school at Auburn-dale, Mass.
- HERMANSON.** Miss Hulda Hermanson (PCC) of Taihoku, Formosa, left Yokohama recently for her home in Canada. She reported that all Protestant missionaries have now withdrawn from Formosa, leaving the evangelistic, hospital and educational work there entirely in the hands of native and Japanese Christians.

- HILBURN. Mrs. S. M. Hilburn (MES) and children of Kansei Gakuin, Nishinomiya, left Japan for the United States on October 27th.
- HITCH. Miss Alice Hitch (YJ) left on October 30th for Australia.
- HOLLY. Mr. and Mrs. Roger Holly (SDA) left Kobe on December 13th for Singapore where they will be re-assigned to mission service.
- HOYT. Miss O. H. Hoyt (ABCFM) of Matsuyama Shinonome Jo-Gakko accompanying her sister, left Japan on January 3rd on the "Nitta Maru" for the United States.
- HUCKABEE. Mrs. W. C. Huckabee (MES) and two sons of Hiroshima departed for America on October 27th.
- HUDGINS. Miss Mildred Hudgins (MES) of Palmore Women's English Institute returned to America on December 13th on account of the critical condition of her father.
- HUSTED. Miss Edith Husted (ABCFM) sailed for America on January 2 on health leave.
- JOHNSON. Miss Katherine Johnson (MES) of Hiroshima Jo Gakko sailed for America on December 13th.
- LAKE. Mrs. Leo Lake (PN), daughter and son of Sapporo, returned to the United States on the "Nitta Maru", leaving Yokohama December 28th.
- LARSON. Miss Adellia Larson (SAM) left on the "President Coolidge" sailing from Yokohama on January 4, for her home in Glendale, Calif.
- LEHMAN. Miss Lois A. Lehman (UCC) left on early furlough by the "President Coolidge" on January 3. Miss Lehman has been engaged in kindergarten teachers' training work at the Toyo Eiwa Jo Gakko. Her home address is 2323 Clinton Ave., Jackson, Mississippi.
- LUBEN. Rev. and Mrs. Barnard Luben (RCA) and son of Meiji Gakuin, Tokyo, left on furlough on November 20, sailing on the "Kamakura Maru", from Yokohama.
- MACDONALD. Miss Ethel G. MacDonald (PCC) returned to Canada recently.
- MACKENZIE. Miss Virginia M. Mackenzie (PN) sailed from Kobe by the "Heian Maru" on December 7.
- McALPINE. Rev. and Mrs. J. A. McAlpine and family (PS) returned to the United States on regular furlough, sailing from Kobe, December 26th via the "Nitta Maru."
- McKELVIE. Miss Janet McKelvie (MEFB), of Fukuoka Jo Gakko left on furlough by the President Coolidge, January 3.
- McKENZIE. Mrs. A. P. McKenzie (UCC) sailed for Canada on the "Empress of Asia," December 30. Her son Peter preceded her, sailing on the "Hikawa Maru", November 8.
- McKNIGHT. Rev. Wm. Q. McKnight (ABCFM) and family returned to the United States on special furlough for health reasons, sailing Dec. 28th.

- MICKLE.** Mrs. J. J. Mickle (MES) and children of Kwansei Gakuin, Nishinomiya, left Japan for the United States on October 27th.
- MILLARD.** Mr. and Mrs. F. R. Millard (SDA) of San-Iku Gakuin in Chiba-Ken left on January 3rd for Singapore, where they will be re-assigned to service.
- MOORE.** Mrs. B. C. Moore and children (RCA) sailed for San Francisco on the "President Cleveland," which left Yokohama on December 14.
- MOORE.** Mrs. L. W. Moore and children (PS) left on special furlough sailing on November 20th from Yokohama via the "Kamakura Maru."
- MORRIS.** Rev. and Mrs. J. Kenneth Morris (PE) and family left Kobe on the "Kamakura Maru" in November for San Francisco en route to their home in Tuscaloosa, Alabama.
- MUNROE.** Dr. and Mrs. H. H. Munroe (PS) left on special furlough sailing from Kobe on November 27th via the "Asama Maru."
- NICHOLSON.** Miss Goldie Nicholson (ABF) of Himeji, sailed for the United States on the "Asama Maru," November 29.
- NOSS.** Rev. George S. Noss (ERC) and family left for furlough in America, sailing on the "Tatsuta Maru" December 18. Home address will be: 1128 W. Main St., Stroudsburg, Pa.
- NUGENT.** Rev. W. Carl Nugent (ERC) and family left for furlough in America, sailing on the "Tatsuta Maru" December 18, 1940. Home address will be: 319 Howard Ave., Altoona, Pa.
- OGBURN.** Mrs. Sneed Ogburn (MES) and son of Nishinomiya took leave from Japan for the United States on October 27th.
- OLSON.** Mrs. E. H. Olson and children (SDA) left for the United States in November.
- OLTMAN.** Mrs. Paul V. Oltman (PN) sailed with her children from Yokohama by the "Asama Maru" on November 29.
- OUTERBRIDGE.** Mrs. H. W. Outerbridge (UCC) and son Billy left for Canada on the "Hikawa Maru", November 8.
- OXFORD.** Mrs. J. S. Oxford (MES) and son left Kobe for the United States on November 5th.
- PARKER.** Mr. K. A. Parker (UCC) of the Canadian Academy sailed for Canada on the "Empress of Asia," December 30, for a short leave of absence. He was preceded by his wife and family who left by the "Hikawa Maru" on November 8.
- PATTEN.** Miss Lora Patten (ABF) left for furlough on October 30, sailing from Yokohama on the "Kano Maru."
- PEAVY.** Miss Anne Peavy (MES) of Lambuth Jo Gakuin, Osaka, left Japan recently on account of the critical condition of her father.
- PIETSCH.** Rev. and Mrs. Timothy Pietsch (SAM) and daughter left on the "Nitta Maru" for the United States on December 28.

RAMSOUR. Rev. and Mrs. H. B. Ramsour (SBC) sailed from Kobe on November 5th for Hawaii. A son, David Lawrence, was born on December 7th in Honolulu. The Ramsours are continuing language study hoping to return to Japan before long.

REEVE. Rev. and Mrs. Warren S. Reeve (PN) and daughter Evelyn sailed from Yokohama by the "Kiyosumi Maru" in November 16 for a year's regular furlough in the United States.

ROBERTS. Mrs. F. L. Roberts and children (ABCFM) sailed from Kobe by the "Kamakura Maru," November 18. Their address in America is 208 South Chauncey St., Columbia City, Indiana.

ROSE. Rev. Lawrence Rose (PE) and family of Tokyo departed for America on the "President Cleveland" January 14th.

SHANNON. Miss Katherine Shannon (MES) of Kobe and Miss Ida L. Shannon (MES) of Hiroshima Girls' School sailed for America on Dec. 13th.

SHAVER. Rev. I. L. Shaver (MES) and family of Keijo left Japan on Nov. 18th for the United States.

STILL. Mrs. Owen Still (YJ) and four children left for America on October 31 by the "Monterey."

STONE. Mrs. A. R. Stone (UCC) and children sailed for Canada on the "Empress of Asia," December 30.

TAYLOR. Miss Charlotte Taylor (PS) left on special furlough sailing from Kobe on November 27th by the "Asama Maru."

TOPPING. Rev. and Mrs. Henry (retired) left Kobe Dec. 8 on the "Nitta Maru" for Manila where they will spend the winter with their daughter, Miss Helen Topping.

TOPPING. Mrs. W. F. Topping, and two children sailed for California on the "Asama Maru," November 29.

WARNER. Mrs. Paul F. Warner (MP) and children left on the "Hikawa Maru," November 5th. Their address is Linthicum Heights, Md., U.S.A.

WILLIAMS. Mr. and Mrs. F. T. Williams (JEB) of Sunrise Home, Akashi, Hyogo-ken, took their departure from Japan on the "Empress of Asia" December 31st.

WOODARD. Mrs. William Woodard (ABCFM) and three daughters left for America on the "Asama Maru," sailing from Kobe Nov. 29. Her address is 3816 Sherman Way, Sacramento, California.

WRIGHT. Mrs. R. C. Wright (UCC) and two children, sailed for Canada on the "Empress of Asia," December 30.

YOUNG. Dr. L. L. Young (PCC) plans to leave Japan before the end of the year. His wife and daughter have already left for Canada.

RETIREMENTS AND WITHDRAWALS

- ANDERSON. Rev. Joel Anderson (SAM) plans to return soon to his home in Seattle. He will retire after having spent forty years in Japan.
- ASHBAUGH. Miss Adella M. Ashbaugh (MEFB), for many years head of the Music Department of Kwassui Jo Gakko, Nagasaki left on December 10 by the "Heian Maru." Her address is 169 Kelso Road, Columbus, Ohio, U.S.A.
- BAILEY. Miss H. L. Bailey (MSCC) of Okaya, sailed for Canada December 10, by the "Heian Maru."
- BALDWIN. Mrs. J. McQ. Baldwin and Miss C. M. Baldwin (CMS) left for Canada early in December. Their address is c/o Miss Lilian Whitney, 1325 Comax Street, Vancouver.
- BATES. Rev. and Mrs. C. J. L. Bates (UCC), sailed for Canada on the "Empress of Asia," December 30. They will retire after having spent 38 years in Japan.
- BINSTED. The Rt. Rev. Norman S. and Mrs. Binsted (PE) left Japan on January 4th for Manila where Bishop Binstead has been assigned to a new diocese.
- CREW. Miss Angie Crew (ABCFM), having resigned from the staff of Kobe College, sailed for America on January 4th.
- DOUBLEDAY. Miss S. C. Doubleday (CMS) sailed for Australia shortly before Christmas. Her address will be c/o Church Missionary Society, Wisely's Chambers, 109-A Bathurst St., Sydney, Australia.
- DYASON. Miss K. E. Dyason (CMS) left for Canada with Mrs. J. McQ. Baldwin. Letters may be forwarded c/o Miss Lilian Whitney, 1325 Comax Street, Vancouver.
- ELLIOTT. Miss E. A. Elliott (MSCC) of New Life Sanatorium, Obuse, left for Canada by the "Hikawa Maru," November 5.
- FRANK. Rev. and Mrs. J. W. Frank (MES) of Tokuyama took leave on November 18th for retirement in the United States, after forty years of service in Japan.
- FREETH. Miss F. M. Freeth (CMS) is staying with her brother, the Rev. R. E. Freeth, Guildford Grammar School, Guildford, West Australia.
- HARTSHORNE. Miss A. C. Hartshorne, (IND) since 1896 a missionary of the Quaker faith in Japan and for many years a teacher at Tsuda College in Tokyo, returned to the United States on the "Asama Maru" Nov. 29th.
- HENNIGAR. Dr. and Mrs. E. C. Hennigar (UCC) of Tokyo, left Yokohama December 30th on the "Empress of Asia" for furlough and retirement in Canada. They have lived and worked in Japan for 35 years.

- HENTY.** Miss A. M. Henty (CMS) has sailed for India where she hopes to find opportunities for evangelistic work among English-speaking Hindus. Her address is c/o Church Missionary Society, 6 Salisbury Square, London E.C. 4, England.
- HIND.** Mrs. J. Hind (CMS) will sail for Australia shortly before Christmas. Her address is c/o Church Missionary Society, Wisely's Chambers, 109-A Bathurst St., Sydney, Australia.
- HORNE.** Miss A. C. Horne (CMS) sailed for Australia before Christmas. Her address is c/o Church Missionary Society, Wisely's Chambers, 109-A Bathurst St., Sydney, Australia.
- HUTCHINSON.** Rev. Canon A. C. and Mrs. Hutchinson (CMS) left Japan on December 18th on the "Tatsuta Maru" to take up temporary work in Jamaica. Their address is c/o Rt. Rev. Bishop Hardie, D.D., Crossroads, Kingston, Jamaica, West Indies.
- KINNEY.** Miss Jane Kinney (UCC) of Toyo Eiwa Jo Gakko, Tokyo, sailed for Canada on the "Hikawa Maru," December 24th.
- KIRTLAND.** Miss Leila Kirtland (PS), who sailed from Kobe on November 27th on the "Asama Maru" for the United States is retiring from work in Japan after thirty years of service. For a number of years she was a teacher in the Kinjo Joshi Semmon Gakko in Nagoya and for a short time was also principal of that institution. The past few years she has been engaged in evangelistic work in Marugame, Kagawa Ken.
- MCLEOD.** Miss Anna O. McLeod (UCC) came to Japan in 1910 and has been engaged for the greater part of her thirty years here in rural evangelistic work in the Hokuriku and in Nagano and Yamanashi Prefectures. Miss McLeod sailed by the Canadian Pacific line late in December and after furlough plans to retire. She may be addressed at 3045 East 5th Street, Long Beach, California.
- MILLER.** Miss J. M. Miller (MSCC) of Takata left for Canada by the "Hikawa Maru," November 5th.
- NORMAN.** Dr. and Mrs. D. Norman (UCC) who have been residing in Karuizawa since their retirement are returning to Canada on the "Empress of Asia," December 30.
- NORMAN.** Rev. and Mrs. W. H. H. Norman (UCC) have resigned from their mission and with their children returned to Canada by the "Empress of Asia," sailing December 30.
- PRESTON.** Miss E. D. Preston (CMS) has accompanied Miss Henty to India and hopes to find scope for evangelistic work in the English language. Address: c/o Church Missionary Society, 6 Salisbury Square, London E. C. 4, England.

- RAY. Dr. and Mrs. J. F. Ray (SBC) sailed for the United States on December 13. They will retire after 34 years of service.
- RYDER. Miss Gertrude Ryder, sailed for the United States on the "Asama Maru," November 29, retiring after thirty-two years of service.
- SAVARY. Rev. R. N. and Mrs. Savary and son (MSCC) of New Life Sanitarium, Obuse, left for Canada by the "Hikawa Maru," November 5.
- SCHELL. Word has come from Misses Naomi Schell (SBC) and Alma Graves telling of their safe arrival. Miss Schell will not return to Japan due to her health. She and Miss Graves may be reached by writing c/o Foreign Mission Board, P. O. Box 1595, Richmond, Va., U.S.A.
- SHORE. Miss S. G. Shore (MSCC) of Gifu, sailed for Canada on December 10th by the "Heian Maru."
- START. Dr. R. K. and Mrs. Start (MSCC) and son of New Life Sanatorium, Obuse, left for Canada by the "Hikawa Maru," on November 5.
- WALLER. Rev. W. W. Waller (MSCC) of Ueda, sailed for Canada and England on October 19th by the "Nitta Maru."
- WOODD. Rev. F. H. B. Woodd (CMS) has accepted a post at Trinity College, Kandy, Ceylon. He and Mrs. Woodd and the children will be sailing as soon as passages can be arranged.
- WOODWARD. Rev. S. C. and Mrs. Woodward (CMS) and family left Japan on December 18th on the "Tatsuta Maru" to take up temporary work in Jamaica. Their address will be c/o Rt. Rev. Bishop Hardie, D.D., Crossroads, Kingston, Jamaica, West Indies.

CHANGE OF LOCATION

- deMAAGD. Rev. and Mrs. John deMaagd (RCA) and family of Kurume have moved to Tokyo and are living at Meiji Gakuin. Rev. deMaagd is teaching in the College Department of Meiji Gakuin.
- FARNUM. Rev. M. D. Farnum (ABF) has moved to 1 of 4 Miharudai, Naka Ku, Yokohama.
- KEMP. Miss Eva Dean Kemp (MES), after several months of language study in Tokyo, has been appointed to the Music department of Kwassui Jo Gakko in Nagasaki, to begin her work in January.
- McMILLAN. Miss Mary McMillan (MES) has been appointed to the Palmore Women's English Institute in Kobe as from January, with part time for language study.
- MOORE. Rev. Lardner W. Moore (PS), formerly of Toyohashi, is now living at the home of Dr. and Mrs. W. A. McIlwaine, 71 Kamitsutsui Dori, 8 chome, Kobe
- POWLES. Rev. P. S. C. Powles (MSCC) has moved from Takata to New Life Sanatorium, Obuse, Nagano Ken.

TARR. Miss Alberta Tarr (MES) has been transferred from Hiroshima Girls' School to Palmore Women's English Institute in Kobe.

TOPPING. Rev. W. F. Topping (ABF) of Himeji will join the faculty of Kanto Gakuin (Yokohama) from January. New address: 1 of 73 Kanoedai, Naka Ku, Yokohama.

WATTS. Rev. H. G. Watt (MSCC) has moved from Niigata to 3 of 3 Higashi Kataha, Higashi Ku, Nagoya.

ZIMMERMAN. Rev. and Mrs. Donald E. Zimmerman (PN), recent arrivals in Japan and students in The School of Japanese Language and Culture, have moved to the home of Mr. Paul V. Oltman, No 1 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.

MARRIAGES

GRESSITT-BOCK. Miss Felicia Gressitt, daughter of Professor and Mrs. J. F. Gressitt, was married to C. K. Bock, D. Jur., on November 1 at Holy Trinity Church, Tokyo.

HECKELMAN-STEWART. Miss Eleanor Heckelman, daughter of Dr. and Mrs. F. W. Heckelman (MEFB) and for the past several years dietician at St. Luke's Hospital, Tokyo, was married on October 17th to Mr. James Stewart, son of Rev. and Mrs. S. A. Stewart (MES), in Chungking, China.

IGEHART-RICHARDSON. Miss Marion D. Iglehart, daughter of Dr. and Mrs. Charles W. Iglehart (MEFB), was married on October 12th at Washington, D.C. to Charles Randolph Richardson, M.D.

BIRTHS

WOODD. Hugh Basil Woodd was born at Osaka on November 13, the son of the Rev. F. H. B. and Mrs. Woodd (CMS).

DEATHS

BERRY. Miss Anna Berry (MEFB), died on January 7th aboard the "President Coolidge" while en route home to Mexico, N.Y. with her brother and sister, Dr. A. D. Berry and Miss Effie Berry of Aoyama Gakuin, Tokyo. Miss Berry first came to Japan in 1934.

CHAPMAN. The Rev. George Chapman (CMS) came to Japan as a missionary in 1885. He was stationed at Osaka and served first as lecturer and then as principal of the former Osaka Divinity College. During the war he served as a chaplain with the British army in France. He left Japan in 1922 and was for some years Vicar of Keysoe, Hertfordshire. He retired a few years ago, and his death occurred in London on October 2nd, 1940.

GORDON. Mrs. Agnes D. Gordon (ABCFM) died on Dec. 27th at Pasadena, California. Mrs. Gordon came to Japan as the wife of Dr M. L. Gordon in September, 1872, and in their home in Osaka the first *Kumiai* church in Japan is said to have been organized. For a number of years, Mrs. Gordon made her home with her daughter, Mrs. C. S. Reifsnider at Ikebukuro, Tokyo.

JUERGENSEN. The Rev. C. F. Juergensen (AG-retired) of Tokyo died in Karuizawa on August 29th. He had been in Japan since 1914.

SHAW. Miss L. Loretta Shaw (CCMS) passed away recently at her sister's home in Canada. She came to Japan as a Missionary of the Canadian CMS in 1904 and gave valuable service in the Poole Girls' High School at Osaka. Later the Canadian Church Mission lent her services to the CMS Japan Mission, and she found full scope for her literary ability on the staff of the Christian Literature Society. She left Japan on furlough in 1936, hoping to return to this country, but was prevented by illness.

STIREWALT. Mrs. A. J. Stirewalt (ULC), passed away at her home in Tokyo, Saturday, January 4th, after protracted illness.

TAPSON. Miss Minna Tapson (CMS) died at the Garden Home, Tokyo, on October 31, 1940. Born in 1859 she came to Japan as a missionary in 1888, and worked first at Osaka and later at Hakodate and Sapporo. After the great war she was transferred to the Boshu Peninsula, near Tokyo. She will always be remembered as the founder of the Sanatorium for women and girl T. B. patients, known, as the Garden Home, which owes its existence to her courageous vision and persistence.

TEUSLER. Mrs. Mary Stuart Teusler (PE) died in Richmond, Virginia on January 12. She came to Japan with her husband, the late Dr. Rudolph Bolling Teusler, director of St. Luke's International Medical Center, in 1900 and continued to reside in Tokyo until her departure on furlough in 1939.

MISCELLANEOUS

AKARD. Miss M. B. Akard (ULCA) who had been principal of Kyushu Jo Gakuin, Kumamoto, since its founding, in 1926 has resigned and has been succeeded by Mr. Egashira as acting principal.

BAKER, DIFFENDORFER. Bishop James C. Baker of The Methodist Church and Dr. R. E. Diffendorfer, Executive Secretary of the Methodist Board of Missions and Church Extension, arrived in Yokohama on the "President Taft" January 4th for several weeks of mission meetings, inspection and consultation in Japan and Korea. They will return on the "Taft" sailing January 24th.

HARDER. Miss Helene Harder (ULCA) who was to have returned from furlough on Nov. 8, was prevented from doing so because her passport was withheld by the U.S. government.

HORN. Dr. E. T. Horn (ULCA), who has been president of the Lutheran Theological Seminary in Tokyo since 1928, has resigned and has been succeeded by Mr. N. Asaji as acting president.

MANN. The Rt. Rev. Bishop J. C. Mann (CMS) is succeeding Canon Hutchinson as Secretary of the CMS Japan Mission upon the departure of the latter. His address at the time of writing is still Haruyoshi, Fukuoka. Bishop Mann is also Financial Secretary.

NICHOLS. The Rt. Rev. S. H. Nichols (PE) of Kyoto, has resigned from the leadership of his diocese and will return to the United States in the near future.

SHAFFER. Dr. Luman J. Shafer (RCA), after spending several weeks in Japan during the summer and early Autumn, went on to China where he visited the Amoy Mission of the Reformed Church in America. On his return to the United States he again stopped off in Japan and counselled with workers of his own and other Missions.

SHIVELY. Dr. and Mrs. B. Frank Shively (UB), now reside in Westerville, Ohio, U.S.A.,